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NORTH AMERICAN EDITION

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GENERAL INDEX

	Page		Page
A.		F.	
An Itinerant Trip. By Mrs. L. C. Whitelaw.....	6	For Intercession and Praise	33
Arrivals	11, 35, 64, 75, 140	From the Far North of Kansu. By Mrs. J. S. Fiddler..	118
An Appreciation. Rev. Thomas Wardrope, D.D.	15		
Avenues for Service in Kinhwa. By Mr. H. G. Mc-		G.	
Making	30	God's Call to Service. By F. A. Keller, M.D.	54
Annual Report, The	79	God Seeks Intercessors. By the Rev. Andrew Murray..	65
A Harvest Tour Amongst the Miao Tribes. By Mr. J. R.		Glimpses of Work in Antung, Kiangsu. By Miss	
Adam	114	E. K. Hooper, Antung, Kiangsu	72
An Ingathering from Eastern China. By Miss E. K.			
Hooper	115	H.	
An Appeal from Honan. By Mr. John Brock	119	Humility in a Chinese Gentleman	34
An Open Letter. From Mrs. Howard Taylor	145	Hospital of the Liebenzell (Associate) Mission at Hung-	
A Journey to the "Farthest West." By Mr. James Goby	149	kiang, Hunan. By Dr. E. E. Witt	137
An Encouraging Letter from North China. By Mrs.		Home Director for Great Britain	147
F. C. H. Dreyer	150		
Articles of Belief of the Niagara Bible Conference. By		I.	
the Rev. James H. Brookes, D.D.	159	Intercession. By Henry W. Frost	14
A Growing Bible School. Report by Mr. W. S. Horne..	169	Items Regarding Shaohingfu, Chenghsien and Hangchow.	
		By Rev. W. H. Warren	46
B.		In Loving Memory of Mr. Theodore Howard.....	41
Bible Translation. By Rev. Dr. Fox	3	"Intercessory Foreign Missionaries"	128
Baptisms	11, 25, 35, 64, 75, 91, 105, 123, 140, 171	In a Shansi Hospital	132
Births	25, 35, 75, 140, 169	In Perils of Robbers. By Miss C. Shaw	163
Burrows Memorial Bible School, The. By Mr. W. S.			
Horne	44	J.	
Blake, the late Hon. S. H., K.C.	104	James J. Meadows. By Marshall Broomhall, M.A.....	164
Beginning Medical Missionary Work in Kweichow. By			
Dr. E. S. Fish	129	K.	
By the Way. Missionary Sketch by "K"	151	Kuling Summer Conference, 1914. By Miss Margaret	
		King	148
C.			
China's Moslem Millions. By Mr. F. Herbert Rhodes. 66		L.	
Contrasts. By Mr. Walter B. Sloan	112	Letter Extracts	9
Commissioned (verse). By Henry W. Frost	127	Luther on the Great Commission	161
C. I. M. Prayer Union, The	162		
Carrying the Word to Villages of North China. By Mr.		M.	
John Falls	165	Monthly Notes	25, 140, 169
		Marriages	25, 35, 75
D.		More Work Among the Tribes People. By Mr. Carl	
Dwelling Deep. By Henry W. Frost	1	Gowman	149
Doctrinal Basis	37		
Departures	25, 105, 140, 169	N.	
Deaths	25, 140, 169	New Opportunities in Yunnanfu. By Miss S. C. Peet,	
		Yunnanfu, Yunnan	71
E.			
Editorial Notes		O.	
.....12, 24, 36, 49, 63, 76, 89, 107, 122, 139, 154, 170		Our Shanghai Letter	8, 20, 47, 61, 88, 120, 152, 167
Extracts	14, 33, 40, 45, 48	Out-Station Work in the Yencheng District	17
Evangelistic and Colportage Work in Chenchow. By			
Rev. E. G. Bevis	27		
Enthroned (verse). By H. W. F.	159		

GENERAL INDEX—Continued

	Page		Page
P.			
Preaching the Gospel in Kansu	18	The Condition of the Heathen. By Mr. Walter B. Sloan	25
Poured-out Lives. By Mrs. F. A. Steven	69	The Year's Work at Yingchow. By Rev. H. S. Ferguson	31
Pastor Ting and a "Scatter-the-Truth Band." By Mr. H. W. Funnell	117	The Missionary. By the late Rev. J. Hudson Taylor	37
R.			
Report of the Hungtung Bible Institute. By Rev. F. C. H. Dreyer	45	Three Other Cries. By Mrs. J. Lawson	59
Report from the Hospital in Paoning. By W. T. Clark, M.D.	74	The Divine Presence. By Rev. John McNicol, B.D.	95
S.			
Special Evangelistic Effort in Wenchow. Rev. G. H. Seville	43	Things that are Possible. By Bishop Moule	103
Schools at Chefoo, The. By Rev. H. A. H. Lea, M.A.	97	The Stillness of God. By Principal O'Meara	111
Some "Things as They Are" in China. From Report of Medical Work at Jaochow	135	The Peace of God. By Marshall Broomhall, M.A.	127
T.			
Tidings from the Provinces11, 23, 35, 75, 105, 138		The Healing of Feuds. By Dr. John A. Anderson	134
Tokens of God's Working. By Mr. J. R. Adam	16	U.	
The Word of God . . . Quick and Powerful.....	19	Uncommon Christians. By Henry W. Frost	51
The Dead are Raised, to the Poor the Gospel is Preached. By Mr. C. G. Gowman	19	W.	
U.			
W.			
W.			
Work and Opportunities in Tientai. By Rev. W. A. McRoberts	29	Women's Work in Yunnanfu. By Mrs. J. Graham	70
Walking in Darkness. By H. J. Mungeam	83	Work in the Kweiki District. By Miss Marchbank	85
Work in the Kweiki District. By Miss Marchbank	85	"White Wolf" Raid in Kansu, The. By Mrs. Lloyd Rist	101
What Were They Doing at that Fateful Hour? By Mr. Hudson Taylor	143	What Has to be Faced in China. By Miss Hessie Newcombe, of the C.E.Z.M.S.	162

INDEX OF MISSIONARIES

Page	Page
Adam, Mr. J. R.16, 114	Gowman, Mr. C. G. 149
Anderson, Dr. John A. 134	Graham, Mrs. J. 70
Brownlee, A. E. 23	Goby, Mr. James 149
Bevis, E. G.23, 27	Horne, Mrs. W. S. 23
Brock, Mr. John 119	Harding, Mr. D. J. 35
Broomhall, Marshall127, 164	Horne, Mr. W. S.44, 169
Carver, Mrs. J. 35	Hooper, Miss E. K.72, 115
Clark, W. T. (M.D.) 74	Judd, Dr. F. H. 135
Carr, Mrs. John C. 132	Knight, Rev. W. P. 10
Carr, Dr. John C. 133	Keller, F. A. (M.D.) 54
Dreyer, Mr. F. C. H. 11, 45	King, Dr. George E. 132
Davis, Miss A. 34	Lawson, Mrs. J. 59
Denninghoff, Miss Clara 138	Lea, Rev. H. A. H. (M.A.) 97
Dreyer, Mrs. F. C. H. 150	Morris, Miss F. L. 23
Falls, Mrs. J. 22	Mather, Mr. P. C. 23
Fullerton, J. D. 23	McRoberts, Rev. W. A. 29
Ferguson, Rev. H. S. 31, 138	McMaking, H. G. 30
Fish, E. (M.D.) 33, 129	Menzies, Mrs. 35
Fairclough, Mr. C. 34	Mungeam, H. J. 83
Fiddler, Mrs. J. S. 118	Marchbank, Miss 85
Funnell, H. W. 117	Pike, Miss 9
Falls, Mr. John 165	Peet, Miss S. C. 71
	Porteous, Mrs. R. W.11, 34
	Rist, Mr. L. R. 18
	Rhodes, Mr. F. Herbert 66
	Rist, Mrs. Lloyd 101
	Ririe, Mr. B. 138
	Standen, Miss M. E.9, 35
	Stark, Mr. James
8, 20, 47, 61, 88, 120, 152, 167
	Saltmarsh, Miss A. I. 35
	Seville, Rev. G. H. 43
	Steven, Mrs. F. A. 69
	Sloan, Walter B. 112
	Shaw, Miss C. 163
	Taylor, Mr. J. Hudson 143
	Taylor, Mrs. Howard 145
	Whitelaw, Mrs. L. C. 6
	Williston, Mr. W. B. 10
	Williams, Mr. R. 34
	Warren, Rev. W. H. 46
	Witt, Dr. E. E. 137
	Wohlleber, C. 138

INDEX OF STATIONS

	Page		Page		Page
Anshunfu, Kweichow..	16, 33, 114, 129	Kinhwa, Chekiang	30	Tsinchow, Kansu	18, 101
Antung, Kiangsu	72, 115	Kutsingfu, Yunnan	35	Tengyueh, Yunnan	19, 149
Chenchow, Honan	23, 27	Kweiki, Kiangsi	85	Tientai, Chekiang	29
Changsha, Hunan	54, 138	Kiating, Szechwan	138	Tsingkiangpu, Kiangsu	34
Chefoo, Shantung	66, 97	Lanchow, Kansu	163	Taichow, Chekiang	134
Chowkiakow, Honan	119	Nan Yoh, Hunan	19	Wenchow, Chekiang	35, 43
Hotsin, Shansi	10	Nanchang, Kiangsi	23, 44, 169	Wanh sien, Szechwan	117
Hungtung, Shansi	11, 45, 150	Ningkwofu, Anhwei	23	Yuanchow, Kiangsi	11, 34, 59
Hangehow, Chekiang	46	Ningsia, Kansu	118	Yencheng, Honan	17
Jaochow, Kiangsi	135	Paoning, Szechwan	10, 74	Yunnanfu, Yunnan	23, 70, 71
Kanchow, Kiangsi	6, 35	Pingyao, Shansi	83	Yingchow, Anhwei	31, 138
Kiehsiu, Shansi	9, 23, 165	Pingyang, Shansi	132	Yenchow, Chekiang	34
Kaifengfu, Honan	9, 35	Shanghai 11, 20, 47, 61, 88, 120, 152, 167		Yangkow, Kiangsi	34
Kianfu, Kiangsi	23	Sapushan, Yunnan	149	Yuanchow, Hunan	137
				Yangehow, Kiangsu	138, 148

INDEX OF ILLUSTRATIONS

Portraits

	Page		Page
A Christian Studying a Scripture Portion	7	Hunan Summer Bible School (1913)	19
The Late Rev. Thomas Wardrope, D.D.	15	Two Lisu Girls	20
Miss M. E. Green	21	Nanchang Bible School Students (Autumn 1913)	22
Man Cultivating the Ground	32	Boys of the Day School at Yuanchow (Cover February issue)	
A Christian Chinese Medical Student....(Cover April issue)		A Crowd Gathered to View Theatricals	26
The Late Mr. Theodore Howard	41	A Group to be Reached Through Evangelistic Work....	31
Mr. M. K. Hsiao, Mr. Cheng Yuiin-T'ao, Mr. Yuan Fu-Su, and Mr. T'ien Hsin-Fei, Hunan	53	A Bible School in Wenchow	43
Rev. John McNicol, Member of the China Inland Mission Council for North America	95	Group of Wenchow School Girls (1913)	48
Mrs. Rist in Her Kansu Home	101	Mr. T'ien and His Party of Colporteurs, Changsha, Hunan	56
The Late Hon. S. H. Blake, K.C., for Twenty-five Years Member of the C.I.M. Council for North America..	104	Nan Yoh, Hunan, Mr. R. D. Smith of Los Angeles, and two "Kneeling Pilgrims"	54
Rev. Andrew S. Imrie, Member of the C.I.M. Council for North America	111	Mrs. Graham with a Group of Christians and Inquirers..	70
J. Hudson Taylor and Family	143	The Girls' School at Kweiki, Kiangsi	86
George Muller	146	The Chinese Household of the Mission at Kweiki	87
The Late Dr. James H. Brookes	160	The C.I.M. Boys' School at Chefoo	97
A Chinese Colporteur	163	The "Prepites" or Younger Children of the Chefoo Schools	98
Miss Rose M. Lindstrom	166	The Girls' Exhibition at the Chefoo Girls' School	99
Miss Edna M. Larsen	166	The Boys' Exhibition Day on the Quadrangle	100
		Miao Men and Women of Anshun	114
		The Mission Compound at Antung in 1911	116
		The Entrance to the Hospital Compound at Taichow, Chekiang	(Cover October issue)
		A Group of Hwa Miao	128
		The Staff of the Wilson Memorial Hospital	133
		The C.I.M. Hospital Chapel at Taichow	134
		Bible School of Chinese Women	135
		Early C.I.M. Missionaries	147
		A Group of Laka	149
		C.I.M. Group at Niagara Conference, 1894	161
		Mr. James J. Meadows, Rev. J. Hudson Taylor and Rev. J. W. Stevehson	164
		The Nanchang Bible School	169

Groups

Members of the Revision Committee for the Revising of the Mandarin Bible	3
Studying the Word Together	7
Four Antong Miao Girls	16
The Heh Miao Children Bringing Presents of Flowers to the Missionary	16
The Congregation at Tingying, an Out-station North of Yencheng	17

INDEX OF ILLUSTRATIONS—Continued

	Page		Page
Scenes, Buildings, etc.			
A Picturesque Cove an Hour's Walk from Ichang, on the Yangtze	1	The Building which Contained the Imperial Tablet in Yunnanfu	(Cover June issue)
Printing Press Worked by Chinese Printers at Taichow, Chekiang	4	The Entrance to an Old Palace in Yunnanfu	67
A Winding Path through the Rice Fields	6	A Temple near Yunnanfu	68
The Street Front and Chapel of the Mission Compound at Yencheng	17	A Water Carrier	69
The Garden Back of the Mission House in Yencheng..	17	A Bridge Outside the North Gate of Yunnanfu	70
Posters Used in Preaching	18	On the Road Between Suifu and Chaotung, W. China....	71
The Morgue Mentioned by Mr. Gowman	20	Some Came on Barrows Like This	72
A Monastery in Chekiang	(Cover March issue)	A Funeral of One of China's Poor	73
A Scene Near Taiku in Shansi	25	China's Water Buffalo	73
The Book Room at Chowkiakow, Honan	28	The China Inland Mission Home at Newington Green, London, England	(Cover July issue)
Scenery Near Odzing, Chekiang	29	The Entrance to the London C.I.M. Home at Newington Green	79
A Temple—Similar to the one Mentioned	30	The Facade of the C.I.M. Home facing the Entrance from Newington Green	80
A Scene on the Yangtze	34	The Home of the C.I.M. at Newington Green, London, Eng.	81
A Fishing Scene	34	A Sacred Tree Nearly Two Thousand Years Old, Near Pingyao, Shansi	83
Monument—Mr. J. Hudson Taylor	37	The Tawdry Theatre Set in the Open Air Attracts a Gaping Crowd with its Questionable Plays	84
A Heathen Temple	38	Chefoo, North China	(Cover August issue)
Interior of a C.I.M. Chapel in Kiangsi	39	The Chefoo Boys' School Fronting the Sea	98
A Chinese Chapel in Yunnan	39	Liunchow, Anhwei, After the Looting and Burning by "White Wolf's" Followers, Jan. 25, 1914	100
A Style of Architecture which is Rapidly Disappearing in Some Parts of China	42	The "Waiting Room" in a Corner of the C.I.M. Compound at Tsinchow	102
The Mission Buildings at Nanchangfu	44	A Bit of Kweichow Scenery	(Cover September issue)
Umenkeo, a Narrow Pass on the Yellow River, Between Shansi and Shensi	45	The First Station among the Aboriginal Tribes	113
General View of the Temple Yu, Shaohingfu, Chekiang	46	A Heathen Family Shrine	115
C.I.M. Bible Training Institute, Hangchow, Chekiang	46	The Devastation of the "Big Water." A View in Flood Time	121
Bridge at Nan Yoh, Hunan	(Cover May issue)	In the Miao country of Kweichow	129
Colporteurs Distributing Gospels in Front of an Inn ..	52	Irrigated Rice Fields	137
Temple Chuh Shengsi, in which Yuan Fu-Su was a Priest	53	Kuling	(Cover November issue)
Nan Yoh, Hunan, Mr. R. D. Smith of Los Angeles (in the "Mountain Chair"), Rev. G. G. Warren, and Mr. Steybe, en route to the "Sacred Mountain"	54	A Summer View of Kuling	148
Mr. T'ien and His Party of Colporteurs on Their Houseboat	55	The Ruins of an Old Castle	150
Colporteurs Distributing Gospels on Steps of Main Temple at Nan Yoh	56	A Chinese Road	151
Hunan Boatman and Family, Dr. Keller's Servant behind the Boatman	58	Smoking Opium	153
Some Yuanchow Old Folks, from Seventy to Eighty Years of Age. Saved at the eleventh hour	60	A Christmas Feast at Wanhsien	(Cover December issue)
The Liu Family	60	The Pavilion at Niagara-on-the-Lake	160
"Nature's Laundry," near Nan Yoh, Hunan	61		
Trackers on the River Yangtze	62		
		Maps and Diagrams	
		Map of Yencheng District, Honan	17
		Map Showing Ground Covered by Colporteurs During the Closing Half of November, 1913	57

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CHINA'S MILLIONS

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JEHOVAH-JIREH

CONTENTS :

DWELLING DEEP.—*By Henry W. Frost.*

BIBLE TRANSLATION.—*By Rev. Dr. Fox.*

AN ITINERANT TRIP.—*By Mrs. L. C. Whitelaw.*

OUR SHANGHAI LETTER.—*By Mr. James Stark.*

LETTER EXTRACTS.—*For Praise and Intercession.*

TIDINGS FROM THE PROVINCES.

EDITORIAL NOTES.

DONATIONS. ILLUSTRATIONS.

“Flee, get you far
off, dwell deep.”

Jeremiah 49 : 30

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

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D. E. HOSTE, SHANGHAI, CHINA.

Director for North America,

HENRY W. FROST, PHILADELPHIA, PA.

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Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
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New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
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Cleveland, Ohio, 4223 Cedar Ave.	Monthly, the 2nd Monday, 7.30 p.m.
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Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.....	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.	Monthly, the last Monday, 8. p.m.



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CHINA'S MILLIONS

TORONTO, JANUARY, 1914

Dwelling Deep

BY HENRY W. FROST

"Flee, get you far off, dwell deep, O ye inhabitants of Hazor." JEREMIAH 49:30.

THE above words, from the prophecy of Jeremiah, appear in the midst of a series of judgments which Jehovah pronounces upon the cities and countries located about Palestine. The people of these places had been brought into a peculiar relationship to Israel, and thus to Jehovah, for, though they had been used to punish Israel for her sins, the persecution of that people had been the persecution of Jehovah Himself. Hence, Jehovah's arm was bared in judgment, in behalf of His own honor and of Israel's welfare. And yet, even in dealing with these outside nations, the Gracious One does not forget mercy. Hence, while He pronounces judgment, He makes a way of escape from judgment to as many as may take advantage of it. Previously, as recorded in the eighth verse of the chapter, He had cried: "Flee ye, turn back, dwell deep, O inhabitants of Dedan."



A PICTURESQUE COVE AN HOUR'S WALK FROM I-CHANG ON THE YANGTZE.
THE BUNGALOW BELONGED TO ONE OF THE GERMAN RESIDENTS
Photograph by W. T. Clark, M.D.

And now, to this other city and country He cries: "Flee, get you far off, dwell deep, O ye inhabitants of Hazor." In other words the storm must burst; but the distant mountains have rocky and vast caverns, and these shall be a hiding place and a place of refuge in the time of storm. So then, Jehovah's exhortation is to flee and to dwell deep. And, what God cried to these nations, He cries to all who have come, in any sense, under His judgment. And thus His voice reaches the church, and individual Christians. For judgment begins with the church of God; it is even now abroad in the land; it is reaching particular churches and congregations; it is dealing with many individual Christians; and

it is a time when there is but one thing to do, namely, to "dwell deep." In doing this, the way of escape will be found.

The need of dwelling deep, suggests the fact that

Christians are too often living in surface and exposed places. Indeed, it may be said, that most Christians choose to live out in the open, and thus upon the surface of things, even though this does expose them to storm and tempest. There is not so much sunshine in deep caverns, and not so much companionship there. But God would have us understand that these considerations are not the final ones in the case. The last question with us should be: What has He, in mercy, commanded; and where is the place of safety? And the answer is: "Flee ye, get you far off, dwell deep!" There is heavy judgment upon superficial living. But there is rich blessing upon any man who will get into the depth of things, and so reach the hidden fastnesses of God. And in a word, these cavern depths are found in God Himself. There, and there only, is safety; and in that place there is such safety, that there also, is peace. "Your life is hid with Christ in God." "The peace of God, which passeth all understanding, shall garrison your hearts and minds in Christ Jesus." It will be worth while then to consider in what special respect, spiritually speaking, we need to dwell deep.

First, we need to dwell deep in the person of Christ. Every Christian who knows Christ at all, knows Him as a Savior. And very blessed knowledge this is. It is a wonderful experience to come to Calvary's cross, and to see there more than a Man, to see there also, the Son of God; to see more than a martyr, to see also, the Substitute. Such perception means eternal salvation. But when we have so learned Christ, we have not come to an end of Him. On the contrary, this is but the beginning of our knowledge of Christ and of our experiences in Him. So then, we need to go deeper down into His wonderful being. We need to learn that He is also the Keeper of the soul; that He is also the Sanctifier of the spirit; that He is the One who gives peace, joy, power and likeness to God; that He is, in short, our "all and in all." There are unsearchable depths in Christ; and hence, we should not be content until we have sought these out, and have found that in Him are hidden all the treasures of wisdom and knowledge.

Second, we need to dwell deep in God's Word. There are a number of ways of studying the Scriptures. First, there is the theological way, where great doctrines are taken up and considered, such as the Inspiration of the Scriptures, the Trinity, the Deity of Christ, the Atonement, etc. This is a very profitable way of studying the Word, especially in these days of declension, when personal safeguarding in doctrine is so much needed. Then there is the devotional way, where different portions of the Word are meditated upon, thoughtfully and persistently, until one obtains such an application of truth to one's life that it is like meeting with Jesus Himself, hearing His voice, and being blessed by Him. And this, too, is a most profitable way of studying the Word, as those two men found out who went with Jesus to Emmaus, who heard Him expound the Scriptures, and who were constrained to testify that their hearts had burned within them as He spoke to them by the way. But, whether we take these ways of study, or other ways, there is need that we go still deeper down. Theological study may prove to minister only to our

pride; and devotional study may prove to minister only to our emotions. Large knowledge does not necessarily empower, and sweet feelings do not necessarily sanctify. Spiritual things, after all, are most practical. Therefore, we must make sure that we are studying the Word for the set purpose of putting into instant and full effect all that we learn from it. A little study and a little knowledge with this end obtained is worth much more than long study and great knowledge without such an end secured; and no emotions at all but with determined obedience in the life, is worth infinitely more than tears, which end with weeping and with nothing accomplished for God. This is the reason why some humble saint may know more of God's Word than some great theologian, and why some quiet, unobtrusive follower of Christ may be preparing for himself a far greater reward than some well known and much talked about preacher. What God wants, of all things, is obedience, and no scriptural study is worth anything which does not result in such. It is indeed then, our personal need to go down into the depths of God's Word, and never to pause in our search until that Word is to our souls like a "great rock in a weary land," holding us fast and complete in all the will of God.

Third, we need to dwell in the life of prayer. Judging from the condition of the church and the world, many Christians know little about the deeper things of prayer. If they did, surely the church would not be where she is to-day, rich and yet poor, and large in numbers but weak in power; and surely the world would not be where it is to-day, with the larger half wholly ignorant of the fact that Christ died for sinful men. Plainly, a prayer revival is needed, one which will bring Christians to their knees in confession of sin, one which will liberate them from selfish and small petitioning, one which will make them intercessors for all men everywhere, and one which will so empower them that they will be able to prevail with God. We live too often upon the surface of the prayer life, being personal, local, and at best, denominational and national in our interceding, and not knowing the true vitality of prayer, namely, prayer in the name of Christ, in the power of the Spirit, and for all mankind. Therefore, God calls us to go deeper down in prayer, that in the "secret place," we may touch the depths of God's enabling and so be able to do exploits for Him.

Fourth, we need to dwell deep in the life of the Holy Spirit. That was a wonderful day for us when we came to know that the Spirit is a person. Before that time, we had thought of Him as an influence, and we had spoken of Him as "it." But suddenly, we came to recognize Him as a Being, who was full of life, love and power, and who occupied a personal relationship to us, with whom we could have holy intercourse. And that was another wonderful day when we learned about the filling of the Spirit, that is, that the Spirit who was in us was willing to possess and use us. These discoveries were like new conversions to us, and we rejoiced accordingly. And yet, here too we need to go deeper down; for the Scripture makes it plain that there is for the saint, not only the experience of knowing the Spirit as a person, and being filled with Him, but also of actually

being in this same Spirit, of living, moving and having our being in Him. It is a good thing, physically, to be filled with the air; but it is a better thing to be, not only filled with air, but also to live in the air with which we need to be filled. Likewise, it is a good thing to be filled with the Spirit. But it is a better thing to live and walk in the Spirit, that is, to have our life's environment nothing less than God the Holy Ghost, so that so far as our choice is concerned, we may only live the life which He would have us live, that we may only speak the words which He would have us speak, that we may only think the thoughts which He would have us think, yea, so that all that we do may be begun, continued and ended in Him. Such a life in the Spirit calls for deep experiences. But there is no other way of being fully "preserved in Jesus Christ," and of being abandoned to the will and glory of God.

And finally, we need to dwell deep in the holiness of God. A distinction is generally made between God's holiness and His righteousness. To put it simply: holiness is what God is; and righteousness is what He does. At the same time, between God's holiness and righteousness there is always an exact equivalent; that is, the one never is less than, or never exceeds the other, but is ever equal to the other. Judicially, the same is true of the Christian, for Christ's holiness and righteousness are equally imputed to him. But, experimentally, this is not always the case, for it is a lamentable fact that the Christian's inner life does not always correspond to His outward life. Actually, of course, a man's righteous-

ness can never exceed his holiness; but in appearance it may very much exceed it. So it is that there may come to pass a difference between profession and possession. Here then, is the call to a deeper life, wherein we shall pass into such a true experience of God's holiness that we shall be within, all that we profess to be without. A quest like this may give the soul deep heart-searching. But, before it is over, it will have an infinite rewarding.

A man once bought a farm, and by hard work he eked out a poor existence from it. At last he died, at which time his son inherited the farm. This son, by hard toiling, supported himself and family, though he had this advantage over his father that he found on his place some black stuff which would burn, and with which he fed his fires. Finally, this second farmer died, when his son inherited the place. After this, he too toiled and labored, and fed his fires. But one day an engineer passed that way and pointed out to the farmer that the out-cropping of that black stuff meant that there was a coal mine beneath the farm. So a company was formed, and they dug deep. That last farmer is now a millionaire. His grandfather and father had lived over that illimitable wealth for all their lives. But they had never known it and had died poor. And the last man would have repeated the sad experience had not his engineer-friend told him to leave his petty, surface farming, and to dig deep. And there is One who speaks to us, who bids us to go deeper down. May we have done, therefore, with surface living. In dwelling deep we shall find, not only safety, but also riches untold.

Bible Translation

BY REV. DR. FOX

The following address was delivered by Doctor Fox, one of the Secretaries of the American Bible Society, before the Pan-Presbyterian Council in Aberdeen

Taken from "The Bible Society Record"

ALL English literature may well be called a Biblical or at least a Biblicized literature, in all its length and breadth, for the English

Bible is the sun of the literary firmament around which all our religious, devotional and theological literature revolves: while the whole of English literature is shot through and through with the rays of William Tyndale and King James. Wherever in any European country and in America the Reformation has taken deep root, the Vernacular Bible has created a secondary or dependent litera-

ture in sermons, theologies, hymn books, books of devotion, large enough and potent enough to color whatever deserves the name of literature.



MEMBERS OF THE REVISION COMMITTEE FOR
THE REVISING OF THE MANDARIN BIBLE

READING FROM THE LEFT: REV. H. M. WOODS, D.D., MR. S. R. CLARKE,
THE LATE REV. C. W. MATEER, REV. C. GOODRICH, D.D., MR. F. W. BALLER

In the light of such facts the question before us becomes of surpassing interest. What religious, theological, and devotional books are there in Chinese and Japanese, in Arabic and Spanish, and all the rest of the 550 languages into which the Bible has been translated, wholly or partly? What has been done — what yet needs to be done — to supply the new-born missionary churches in pagan and papal

countries with that particular kind of literature which is connected with the Christian Scriptures? How can we insure the triumphs of Christ over other literature than our own? This is the scope of the question and indicates the metes and bounds of the subject.

I. First of all it need not be argued that the Bible itself is the greatest piece of Christian vernacular literature and the natural basis upon which all lesser contributions to it must rest.

The history of Bible translation has its most brilliant chapter since the organization of the great Bible Societies of the world—British, Scotch, and American. The Historical Catalogue of Printed Bibles of the British and Foreign Society is a work of learning in itself, and it opens up what may fairly deserve to rank as a department of sacred letters. Each version is a sun already formed, or in process of formation, which must gather in its train the literatures which are needed for the instruction of the Church and the conversion of the nations. But I must pass over all this, although it is of prime importance, in order to speak of Christian vernacular literature exclusive of the Bible. One of the difficulties is the lack of interest and of knowledge at home. It is true we have our Religious Tract Society, which has issued three thousand, nine hundred and fifty-five millions of various publications in two hundred and seventy-three languages, and the American Tract Society, which has issued seven hundred and eighty-four millions in one hundred and seventy-five languages, and other like agencies; but they are not supported at all as they should be, and there is not in the minds even of missionary leaders an adequate conception of the need and the possibility.

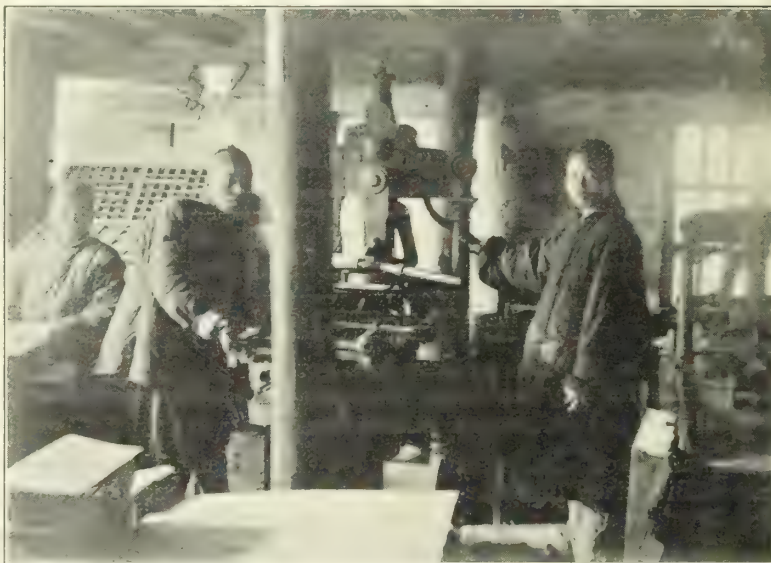
II. Several things must be distinguished about this secondary literature: (1) The purpose of a vernacular literature is not single but double. It aims both at Christian nurture and the building up of the body of Christ; and also at evangelization. Some books are good for both purposes, but the distinction must be kept in mind. The first books are many of them very humble and unpretentious in character—tracts, hymn books, books for children, catechisms, school books, primers, stories, with here and there a classic treatise that is good always and everywhere. The effects produced by very humble books are often very great. My colleague, Dr. Dwight, whose recent story, "A Muslim Sir Galahad," has been referred to in the Council, and who spent thirty years in the

Turkish Empire, tells me of a Mohammedan who examined a school geography and said at once, "If this is true, we must give up faith in the Koran." Then (2) such a literature usually comes by translation at first, just as the Bible itself comes; but the aim of those who would stimulate and direct its production should be, as soon as the way opens, to seek for original authorship in the vernacular by men especially gifted for the purpose.

How great is the power of a well translated book! Witness Omar Khayyam's Rubaiyat in its extraordinary translation by Fitzgerald. This has become a household book in many an American Christian family, its literary charm blinding many to the peculiar pantheistic pessimism of the Persian poet.

Next to the Bible the most frequently translated book is Bunyan's "Pilgrim's Progress," which is found now in at least 112 languages. How wonderful is the permanence of Bunyan's heavenly dream! His literary genius and his sound theology are winning new victories in India, in Burma, by "many an ancient river and many a palmy plain,"

But we must not be content with translations. They are the best at first, but not the best for the future. We must pray to God and labor with men that some day, somehow, some Indian or Chinese Bunyan may dream dreams and see visions suitable to his own people—perhaps as much more wonderful than our English dreamer as the East is more wonderful than the West. God is sov-



PRINTING PRESS WORKED BY CHINESE PRINTERS AT TAICHOW, CHEKIANG.

ign in the bestowment of the gifts of genius—it cannot be made to order; and we must first of all appeal to Him in behalf of Christian vernacular literature.

We need a guild of authors, both translators and originators, who will treat both religious and theological themes and also deal with general literature.

It is impossible to forecast the future, but the literature of the older Christian nations must have the most tremendous effect for good or evil upon the vernacular literatures which are now coming into being. Our works shall follow us in a new sense when the good and the bad ones alike are translated and scattered broadcast over the new Orient.

(3) Another distinction: Even yet the great majority of non-Christian nations cannot read. A literate nation like China still has millions of the untaught who are now learning to read as never before. It is, however, a very different undertaking to supply or create a literature for the Zulus, or the Bulus, or the Miao tribes of the Laos country; but

when we hear that there has been already spelling reform congresses for the Zulus who have accepted our Roman alphabet, we have a hint of the possibilities. Then (4) we must surely include in our survey papal lands as well as pagan, if we are to complete and perfect the Protestant Reformation. We cannot ignore Latin America, which is heir to the literature of Spain and Portugal. Rome will supply its own literature, and apart from those ever-living classics which come from Rome—such as the Imitation of Christ and the great hymns of the ages, we will have to supply an evangelical protestant literature.

III. With these distinctions in hand, the question remains, What has already been accomplished? and we may answer in general that, compared with the difficulties of the hard conditions under which books have been written, translated, and published, the result is very wonderful and gives good hope for the future. Compared, however, with what needs to be done, we have made but the merest beginning. For instance, one of our ablest Presbyterian missionaries from Brazil, a translator himself, tells me that we could carry in one arm all the evangelical books that have been published in Portuguese, and he adds, why go to so much trouble and expense to teach the children to read, when the larger part of the reading matter they can get consists of translations of the worst kind of French novels. He gives a list of books—half a dozen theological treatises, including the Westminster Confession of Faith and Dr. Charles Hodge's "Way of Life," a few commentaries of the older type, and sermons likewise, and then, besides Bunyan, John Angell James' "Anxious Inquirer," Lindsay's "Reformation," Wharey's "Church History," our Stalker's "Life of Christ," the Schoenberg "Cotta Family," and fifteen Sunday School story books. In Spanish it is a little better, but even here a very inadequate repertoire with which to dispute the field with Rome. There are a great many tracts, religious newspapers, and magazines, but they cannot take the place of permanent works.

Turning to pagan countries, India probably leads the mission world in the number, variety and value of the books and pamphlets, little and great, that are now available.

The Year Book for 1912 gives a list of important books in Tamil, Telugu, and Urdu—commentaries, apologetic works, among which may be mentioned Dr. Orr's book on "The Christian View of God and the World," and a few others worthy to be classed with it. There are fifty monthly and weekly magazines published in fifteen vernaculars in India, Burma, and Ceylon. Dr. Theodore S. Wynkoop, well known to many here as an American Presbyterian minister, and for twenty years the Secretary of the British and Foreign Bible Society for North India, has sent me a most interesting account of the first beginnings and subsequent developments of vernacular literature for northern India and the Punjab, from which I can only have time for the following paragraph:

"The foundations of Christian literature for all North India and the Punjab were laid by missionaries of the American Presbyterian Church. Missionaries who have followed the pioneers have been in the forefront of this branch of Christian-evangelism, and

their successors to-day are continuing the good work."

It gives an impression to say that beginning in 1833 to 1840, the *Punjab Press* reported thirty thousand books and tracts aggregating two million pages, and at Allahabad about half that number, and the work has continued ever since, but the whole output from then on to the present time is but a drop in the bucket compared with the present needs of India. The Year Book for 1912 declares we are in need of a flood of apologetic literature—more and better books on practical piety—practical ethics, and in general what will displace the immoral literary trash of the Hindu market.

As to China, Dr. Sheffield in 1900, at the New York Ecumenical Conference, said: "At the present time there is an immense range of Christian literature well developed in China." He was an authority, but since then the amusing metamorphosis of China has antiquated much of the literature that had been published, and the insatiable hunger for Western books of every kind makes all that had been done seem a negligible quantity. Dr. Timothy Richard thinks that missionaries who could write well for the times could do more than all the rest put together. The most imminent danger consists in the fact that China is flooded with translations of agnostic literature. In Manchuria a "No God" Society has been founded—what a portent!—and the church is being shaken.

The Edinburgh Conference reports from almost every quarter of China appeals for help against the flood of rationalistic literature now poured into the land. The heathen in his blindness bows down to wood and stone. That is bad enough; but what if the Christian is bidden to bow the knee to the divinities of the new pantheistic pantheons of the West?

In Japan similar reports come in. The *Japan Weekly Mail* contains every month a review of theological and religious literature, and whoever follows it will not be left in any doubt as to the gravity and imminence of the danger. What a suggestion of the evil possibilities it is to know that Nietzsche has his vogue in Japan also! and Ibsen, and worse is no doubt coming.

Such startling disclosures create new and peculiar obligations for all our Western churches, and certainly for those represented in this Council. What may we do to prevent the catastrophe that threatens the new churches of the East? Surely no lover of Christ and the Bible will willingly consent, much less contribute, to the nullification of the message once given forth by Carey and Judson, by Duff and Livingstone. Yet we have heard on the floor of this Conference enough to give us pause; how the rationalism that has devastated certain European churches has been caught up eagerly by Mohammedan missionaries and reprinted in Egypt. I know I am treading on disputed ground, and must speak softly in the presence of the angelic doctors of Scottish universities, at whose feet I am glad to sit. But ought not every man that is among us, high and low, think twice and pray much oftener, before he consents to displacing St. Paul by Schmiedel, or allows that the genius of a Harnack shall shape the secondary literature of our daughter churches in the East? Scotland has taught

us in America very largely how to think theologically, and if we venture to think as she once taught us we can give no countenance to the flooding of the East with pantheistic naturalism, or allow anyone to set aside the Shorter Catechism for what our Dr. Patton in Princeton once characterized as "that modern compound of Schleiermacher and neo-Romanism known

as the New Theology," or, in other words, combustible wood, hay, and stubble, for Aberdonian granite. Let us pray God that He will raise up master theologians, true successors to Augustine and Calvin and Knox, who will keep the Bible and not any false *ignis fatuus*, or dim-lit taper, as the solar centre of all Christian vernacular literature at home or abroad.

An Itinerant Trip

BY MRS. L. C. WHITE LAW, KANCHOW, KIANGSI

FOUR days ago, we returned from a two weeks' visit to three of our out-stations. An account of this visit may be interesting to some. I shall give you a few pages from my diary.

23rd. We left for the nearest out-station, Fengkang, I riding in a sedan chair and Mr. Whitelaw walking. We arrived about noon, and were warmly welcomed by the man and woman in charge. The people were all very curious to see me, as there has not been a foreign lady visiting in the country, away from Kanchow, for some years. Several women came in this evening, and, after inquiring their names, their ages, number in the family, etc., we sang one or two hymns and I tried to teach them a little.

24th. We were invited out to dinner at a very interesting home. In the early days when the missionaries first came to this part of the Province, they were not allowed inside the city of Kanchow, but they found a home out at this small town which would receive them, and for some years three or four missionaries lived in this place and preached the Gospel to the people in the surrounding district. Two or three in this home became Christians, one, the wife and mother, who is still living. Because of their faith in Jesus, these people have suffered much loss and hardship. Three times their home has been rioted; the old lady showed us some of the walls that had been partly pulled down.

Sunday, 25th. We had service in the Hall. Mr. Whitelaw led the first service which is more for the Christians, and is of a Bible-class nature. One of the members led the service which followed.

26th. We walked about six miles along a very pretty country road to this market town called Tangchiang. To-day was market day. I

wish I could describe to you the crowds of people coming in to market, each carrying his or her bundles over the shoulder. There were hundreds of people coming in all directions, traversing the narrow, winding paths between the rice fields. It was a most impressive sight, and caused one to realize afresh the opportunity as well as the great need. We arrived here at twelve noon. The evangelist and his wife, who are in charge here, gave us a hearty welcome. They are both so nice. I am quite in love with Mrs. Siao and the four daughters. Two boys are at school in Kanchow, the older one being supported by us. In days to come we hope to see much service for the Master from this young life. As I write, sitting here on the little veranda in front of our room upstairs,



A WINDING PATH THROUGH THE RICE FIELDS
Photograph by Rev. C. Thomson



A CHRISTIAN WOMAN STUDYING A SCRIPTURE PORTION
 "THE ENTRANCE OF THY WORD GIVETH LIGHT"
 Photograph by Rev. C. Thomson

Mr. Whitelaw and Mr. Siao, the evangelist, are in the room below teaching a crowd of men and boys to sing "Jesus Loves Me."

27th. People are growing less curious, and I trust they will soon become accustomed to my presence in their midst; then I will have a better opportunity of speaking to them. Oh! how I long to speak the language fluently, so that I could tell these people about the Savior who loves them. This evening, as Mr. Whitelaw and I were walking along the river bank, we passed a woman who was weeping bitterly. Her son died yesterday, and she was heart broken. Our hearts went out to her in sympathy. One cannot imagine for an instant what the death of a son means to a heathen Chinese woman.

28th. To-day Mrs. Siao and I went out on the street to preach the Gospel. The dialect of this city being still strange to me, I could not say much, but I was the attraction, and we had no difficulty in gathering people around us. We were invited into five homes to sit a few moments and tell them the Story. In a very short time we had between forty and fifty for an audience. Mrs. Siao told them the Gospel very plainly, but apart from one or two, none seemed to be moved by its great truth. However, we are thankful for the ones and the twos who do seem to take in a little of the message. As Mrs. Siao talked, I prayed that the Word of Life might find a lodging place in at least one heart.

30th. To-day we were invited to a home a mile and a half out in the country. Three in the home are Christians. Again we had the opportunity to tell the old, old story to old and young. The evangelist and his wife each in turn preached the Gospel for several minutes. There were two old ladies, both aged seventy-five, whom I longed to see touched by the story of God's love. But only God knows the strong-

holds that Satan has built around these poor souls who are just on the border of the grave. How very difficult it is to reach them!

Sunday, 1st. About one hundred persons attended the service this morning. This afternoon, after a season of prayer asking the Lord for souls in this place, I went downstairs to speak to some women sitting in the Hall talking to Mrs. Siao, one of whom was especially talkative and rather sneering. Mrs. Siao began to tell them the Gospel, but this one woman interrupted her many times, and asked so many questions that Mr. Siao gave his assistance in meeting her arguments. This woman proved to be a vegetarian and was quite excited, so much so that she stood out on the middle of the floor and argued with Mr. Siao. I do not think I ever realized the power and striving of the Enemy for a soul as I did just then. The truth was borne in upon my heart, that the Spirit of God was striving to win this soul, and Satan was fighting against it. Oh! how I prayed that God would speak through the evangelist just the right words, and answer all her questions. At last, God's Word did prevail, and the woman's mouth was stopped. She sat down defeated, but alas, not convinced. She then came to me and said, "I have been a vegetarian for sixteen years, but have no happiness, but I was told that was the only way to obtain happiness." God helped me then as never before. I saw how she was touched, and with great fervency of heart I pleaded with her to put her trust in the true God. We sang "Nothing but the Blood of Jesus," and "Jesus Loves Me," and presently the tears were in the woman's eyes. I taught her to say a little prayer, "Lord Jesus wash away my sins." At first she could say only one word, but after repeating it many times, she could say the words herself. She promised me to pray that prayer every night and morning. It is my hope that God will use these few



STUDYING THE WORD TOGETHER

words as a means of opening her eyes to the Light as it is in Jesus.

3rd. Several women came in to see me to-day. Mrs. Liu asked me if we might have a service. We sang a few hymns, and I told them the story of blind Bartimeus. Two of my hearers were the wife and daughter-in-law of a rich merchant. I learned afterwards the wife, until recently, had bitterly opposed her husband who is a Christian, and she would not come to the services. But of late there is a change, and she is coming now more frequently, even expressing her desire for baptism. In the evening when it was cooler many others came, especially one whom I longed to see saved. She was over fifty years of age, a widow and childless, her children all having died, and she herself was a worshiper of idols. She had "eaten much bitterness," she said. Here again God helped me to tell her of His love and of the precious blood that was shed on Calvary to wash away her sins. For a time she listened quite eagerly, but suddenly she rose and said, "I will come to-morrow." The next day passed, but she did not return. God

knows all about her, and He can yet touch her heart by His Holy Spirit.

5th. To-day we returned home, regretting that we could not stay longer at our out-stations.

I cannot tell you how our hearts went out in love and yearning to these people that they might know the true God. How we have yearned to know the language sufficiently to be able to talk for hours, plainly and intelligibly, to all whom we met. As one goes out among the people, and sees the hundreds who are as yet without the light of the Gospel, it makes one wish that they had ten lives and ten times the strength; but God can use the very weakest and the most insignificant vessel to glorify His Name. Will not the need of these poor lost souls, and the great opportunity open to you, so touch your hearts that each one will pray for China with more zeal than ever before.

Last Sunday, June 8th, it was a joy to witness eighteen here in Kanchow follow their Lord in baptism. Will you not remember these also in prayer?

Our Shanghai Letter

BY MR. JAMES STARK

IT has been with thankfulness to God that we have welcomed the parties from the homelands during the last few weeks. In the new workers we have recognized God's response to our many prayers for reinforcements, and we trust that God will give to each of them many years of happy and fruitful service in the fellowship of the Mission. There are now eighteen ladies in the Training Home at Yangchow, and eleven men in the Training Home at Anking, fourteen of whom have been sent out by Associate Missions. Mr. Bland, in announcing the safe arrival of the last party, mentioned the interesting fact that the number of students who have passed through the Anking Training Home, since it was opened over twenty-five years ago, is five hundred.

The condition of Mr. Bland's health, I am sorry to say, makes a period of complete rest essential, and an early furlough probably necessary. Arrangements have been made for Mr. Mair to give temporary help in the Training Home.

You will be interested to know that, at a Conference of workers amongst the blind, recently held in Shanghai, Miss Susie Garland's adaptation of the Braille System to the Mandarin dialect was adopted, and that, in response to an urgent request received through Dr. Bondfield, the Agent of the British and Foreign Bible Society, our sister has been set free for a few months to prepare a Primer, and other necessary literature. She has gone to Changsha for this purpose, and will value prayer in undertaking her important service on behalf of the blind.

In the district of Tsingkiangpu, in this province, there has been no rain for over three months, and in consequence the wheat cannot be sown. We learn that everything is dried up, and that many people have to go long distances to the canal for water. There is danger of another serious famine, and this time from

drought. Rain is also badly needed in other parts of the country.

You will, I am sure, rejoice to learn that since writing to you in October, eight hundred and fifty-eight baptisms have been recorded. I would ask special prayer for those who have thus made public confession of faith in Christ, as also for our fellow workers, both foreign and Chinese, to whom the oversight of so many fresh converts brings added responsibility.

The general outlook of the work of the Mission, if we may judge by the correspondence which has been recently reaching us from the provinces, never gave more cause for encouragement than it does to-day. With the resumption of normal conditions throughout the country, the opportunity for preaching the Gospel has apparently become greater than ever before, and the attitude of the people toward the missionary and his message more sympathetic than it has been in the past. On every hand the number of hopeful inquirers is being multiplied, and there are indications that, in the near future, there will be an ingathering on an unprecedented scale. Some of the barren fields, for which we have long prayed, are beginning to yield returns for the labor so earnestly and faithfully bestowed upon them, and we trust that soon the desert will blossom as the rose.

Mr. D. J. Harding, in reporting the destruction of some idols and ancestral tablets at Kutsingfu, Yunnan, says:—"We have now, in this district, about one hundred and fifty men and women who may be regarded as Christians, so that ere long we should have large accessions to the Church. Please pray for us." From Talifu in the same province, where for many years there was little to give encouragement, Mr. Hanna writes:—"God is blessing our work. Nearly every week one or more men confess Christ as their

Savior." In the provincial capital there is a marked change in the attitude of the people, the attendances at the services being most cheering.

At Pingliang, Kansu, Mr. Tornvall recently baptized twelve converts, amongst whom was a Mohammedan, who first came to them about the true doctrine when Mr. Franson was last in China.

At Liuanchow, Anhwei, Mr. Entwistle this month baptized, amongst others, a woman seventy-nine years of age, who heard the Gospel from Mrs. Entwistle twenty-one years ago. Thus fruit is being gathered after many days.

Mr. Bergling, in reporting seventeen baptisms at Hoyang, mentions that one of those who thus confessed Christ, a man of sixty years of age, had walked something like one thousand five hundred English miles in search of the truth.

From Tsingkiangpu, Miss A. I. Saltmarsh writes:—"Will you remember in prayer a lady whom we have known for about two years? She is the wife of a minor official here, and seems to be truly converted. There are many hindrances, amongst others her very delicate health. She appears to be sincere, and we trust she will soon come out wholly for the Lord."

Mr. W. E. Hampson, in a letter dated Chengtu, Sze, 6th November, says:—"During the recent celebrations in connection with the election of the President, a series of evangelistic meetings were held in the street chapel, which is a rented shop on a busy street, and we were much encouraged by the listening crowds who came to us. Night after night people listened eagerly to the preaching, and we trust that many learned something of the meaning of the Gospel. Voluntary help was given by some of the Christians which was not the least encouraging feature of the meetings."

Mr. Fawcett Olsen, writing from Kingchow, in the same province, on October 13, says:—"You will rejoice with us that, after about two and a half years of sowing, we have again been privileged to participate in the joy of reaping. Yesterday was a red-letter day in our church's history, when we received fifty-six

converts into fellowship by baptism, sixteen of whom were women, and forty were men and boys. After we all gathered into the Chapel I asked eight of the leading old members to speak, exhorting the new members to steadfastness of faith in Christ. They sought to impress upon all some helpful words from the Scriptures. Amongst those baptized were six scholars from our school,—four boys and two girls—the fruit of Mr. Li's daily teaching of Scripture. They range from thirteen to fourteen years of age, and are very bright in their faith. One is the son of an inquirer, whilst the others are all children of church members."

Miss Fearon informs us that at Kwangyuan in the same province, Mr. Keo, the evangelist, now receives a good many visits from the official class, and richer men, and asks for prayer that they may respond to the message of the Gospel.

Mr. E. J. Bannan, referring to a recent visit to Uleishan, writes:—"During the trip to this sacred mountain, the workers engaged managed to distribute about four thousand Gospels, and a larger number of tracts, amongst the pilgrims. Owing to the good harvest reaped this year, the number of pilgrims was in advance of the two preceding years. Most of the people met with seemed kindly disposed toward us, and very rarely was the offer of books refused. The pilgrims consisted mainly of the farming class, and did not impress one as being an intelligent type of Chinese; indeed large numbers confessed their inability to recognize characters. It was our hope that the books would in one way or another come into the hands of those members of the family of each pilgrim, or into the hands of a neighbor, who might read aloud to them, and consequently the books were given to all who would accept them, without distinction being made between literate and illiterate. Abundant opportunity was given for preaching to the pilgrims, and the Chinese helpers took advantage of this to bring home the claims of the Lord Jesus upon every person. I am sure you will join with us in praying that the seed thus sown, will bear fruit an hundred-fold."

Letter Extracts

(For Praise and Intercession)

Miss Pike of Kiehshu, Shansi, writes: Our Conference, which was held from October 21st to 27th, was a time of helpfulness, I believe, to the church. Mr. Hsieh, the evangelist from Anhwei, was with us. Nineteen were baptized, twelve men and seven women. The little church here now numbers ninety members, fifty-eight men and thirty-two women.

Mr. Knight has been here since the 19th holding a class with the men. The morning session has been devoted to teaching the second coming, with chart. The class is rather a mixture of old Christians and new ones, so the afternoon is devoted more to fundamental truths. He leaves to-morrow for Fenchowfu, and then on to Pingyao to meet the Chefoo children who are returning for holidays. There will be seven children passing through here.

One school girl and two school boys were among the number baptized. I would ask special prayer for

these who have just entered the Church, also for several young men who are in Mr. Knight's class. They are very promising now, if they just go on. Pray also that God will give us another lady worker, and, too, that the Chinese Christians may be wisely trained in the work.

Miss Standen, of Kaifengfu, Honan, writes: Mrs. Carr is quite well again, thank God! I returned to Kaifeng last week from nearly a month's visit at T'onghsu (out-station). The last week I spent there I gave up to the inquirers and Christians. Two inquirers from twenty li away came and stayed in the Mission House, while those living near came in daily for teaching.

Mrs. Ko and Mrs. Liu, the two women who stayed with me, got along so nicely with their study of the Catechism, etc. I was glad, not only for this opportunity of teaching them, but also of getting to know

them personally. Mrs. Ko became interested through the hospital at Kaifeng, and is really a result of that work. She is a well-to-do woman, and also has a strong character and resolute will. If thoroughly converted, she would be a power for good. Mrs. Liu's son has been a Christian for some years, but was strongly opposed by his mother, and it is only within the last two or three years that she has been favorable to the Gospel. I believe there is a real spark of faith in her heart. Both women seemed quite sorry when the week ended, and were very anxious to know when I could have them in again for teaching.

I am writing now from Chingmeo, our other out-station. I wish you would pray very specially for this little town and the work here. The people seem so hard and unresponsive to the gospel message: so far, scarcely any seem to have been at all touched by the Holy Spirit. Pray, too, for the few who come, that they may be really converted.

Rev. W. Percy Knight, writing from Hotsin, Shansi, says: It is Sunday evening and the close of a happy, busy day. You know, of course, where Hotsin is on the map. It is one of our south-western stations in Shansi, seven miles from the Yellow River. I am on my preaching and teaching tour, and expect to be home only three days during the next eight weeks. At present I am with Mr. Gillies, and will (D.V.) spend ten days in this station. To-day is the Autumn Conference day, and it may interest you to know how the day was spent.

Breakfast and English prayers over, I crossed the road to see that my new horse, "Mac," was being fed alright.

Interviews and talks with the Christians occupied the time until the morning prayer-meeting, which was followed by the main service. The church was well filled,—the men being in the majority—and the Lord was graciously and manifestly in our midst. W. P. K. preached on "Look." Look back to Christ on the Cross for salvation. Look up to Christ on the Throne for strength. Look in to self for a careful walk. Look around on others for personal service. Look forward to Christ's return for glory and reward.

The service over, a short time intervened, and then eleven men were baptized in the courtyard by Mr. Gillies. At the Communion service which followed, a large number gathered. Mr. Gillies took charge of this service, while I spoke on Psalm 40: 14.

I have just left the evening meeting, where a number of Christians are discussing "How to further the work of the Church." Three minutes was given each speaker; Mr. Gillies presided. The odd moments of the day were filled by teaching my own servant to read, praying with him, and talking with some of the Christians.

I felt to-day, as I looked out

over that packed audience of Chinese faces and led in singing, prayer, reading or preaching, that I could not thank the good Lord enough for bringing me out here. We are *needed* here.

Thank God, things are pretty quiet in this district. Of course there are always bandits, etc., and they will get worse as the winter comes on; but we have much for which to thank God in that He keeps us at peace amid all these things, and gives blessing in the work. You will be sorry to know that opium smoking is greatly on the increase. . . . Mr. Lutley tells me it is increasing greatly. The officials are supine, even if they do not smoke. It requires moral power to run a moral movement, does it not? This, China will find in the Gospel alone.

Mr. W. B. Williston, writing from Anyangho, Szechwan, says: I go up to Pachow each Friday and return here Tuesday. Thus, the week is equally divided between the two places. When the purchasing of the property in Pachow is completed, I will spend the most of the time there.

I am helping in the school again this term. Five of our Christian school boys are living with me. A number of the other boys are among the regular attendants at service on the Lord's Day, and five of the older ones have just given in their names as inquirers. I trust that my hopes may be realized and that there may be some definite conversions among the students.

As arranged at the District Council in Paoning the district preaching band took Tungchaing and the Pachow section of country as the route for an evangelistic tour in October. On the sixteenth, nine Chinese helpers, from various centres, and myself, started on our trip.

The first night was spent at Chingchiangtu, sixty li east of Pachow, having preached at a market on the way. On the evening of the third day out, at the city of T'ungchiang, we divided into groups and went to the different tea shops to preach. On the whole, the trip was one of encouragement. Ten thousands cash worth of books were sold.



TRAVELING IN SHANSI

Tidings from the Provinces

SHANSI.

Hungtung.—"We reached Hungtung two weeks ago yesterday, and found that eight Bible School students had already arrived, the others coming from a distance were, like us, delayed on account of the bad roads. There are now twenty-four men here, and they seem to be getting well into the work. I shall value prayer that their stay with us may be a truly profitable one; that they may be blessed spiritually, and led not only to a fuller knowledge of God's Word, but to an ever deeper experience of His grace."—Mr. F. C. H. Dreyer.

KIANGSI.

Yuanchow.—We are praying that God will send us some one—or ones—to help us, for it is too much for us three, Mr. Porteous, Miss Loosley, and myself. Thank God! we are being helped. But it hurts to see so much waiting to be done and not have the time and strength with which to do it.

You ask for items for prayer. We would be very glad if you would remember the above request. Please pray also for a native evangelist for Luki out-station. Mr. U, who is now at Wantsai was there in the spring, and there was a good increase in the attendance, but he was needed for the Wantsai district, where he is doing good work. Alas, the work at Luki has gone down very much. We are not able to give much time to it now, as our district is so large.

Mr. Porteous is "on the go" a good deal of the time. I cannot go out so frequently now, as the strain of the work would be too great on Miss Loosley. However, I went for a week's visit to the Pinghsiang district, and for another week later on to the Wantsai district. God helped Miss Loosley very much, and I enjoyed the trips. I had a very good time at Pinghsiang, and wished that we might have stayed there.

The work is encouraging, and a number of new inquirers are coming about. One of the old Christians died recently, triumphant in the Lord. He laughed with joy as the end was nearing, and said, "This is what I have longed and hoped for." He wore an underjacket made of red to represent the Precious Blood which cleanses from all sin, and an outer garment of white, to represent the efficacy of the Blood. Through seeing his joyful entering in unto life eternal, his widow has since become a true believer. I was struck with the ornaments on her little baby's cap. I think it must have been designed by the father before his death. In the place where they generally have little silver idols, there was a silver cross, and on it a little dove. Around the sides were the characters "A Subject of Christ's Kingdom." I thought, there is a beautiful sermon on that cap! Will you pray for this widow, Mrs. Pi, that God may undertake for her. Her late husband's nephew is trying to take her husband's business from her. In this

district there are several genuine inquirers. A large number of women came while I was there—women who seemed really interested.

At Wantsai we attended the wedding of the son of a well-to-do Christian. The bride has been in our school for a year, and has improved very much. Both she and an elder sister have expressed a desire to follow Jesus. Mr. U's ministry is being blessed at Wantsai, and a larger number are attending the meetings. We also visited Chutan where the work is bright, and where there seems to be a number of honest inquirers. There, they need a place for worship, and a leader.

Three young men from Yuanchow are attending Mr. Horne's Bible School. Pray for them—Liu Jong-seng, Li Hong-kuei, and Iong-Sheo. We receive very bright letters from them.

Last Sunday four women and one man came from Liechtsuen, 40 li away, to attend the meetings. They are very real, telling of answers to prayer, etc. Pray for Liechtsuen. I hope (D. V.) to visit there soon.

Then there is another centre 10 li away, Lengshuikiang, where there is a member and some bright inquirers.

The two schools are going on well. We are exercised about some of the girls whose parents are not Christians, but worshippers of Mammon, and they want to sacrifice their daughters on his altar. But we are seeking to save them, and we know that God is on our side. Who can be against us! Help us by prayer in this matter.

Mrs. R. W. Porteous.

Arrivals.

November 2nd, at Shanghai, Miss E. Peterson returned, and Misses A. K. Aaroe, C. Villadsen and E. M. Peterson from North America.

November 8th, at Shanghai, Mr. and Mrs. R. K. Gonder and four children, from Australia.

November 15th, at Shanghai, Mr. and Mrs. H. E. V. Andrews and child, from North America.

November 16th, at Shanghai, Rev. and Mrs. E. O. Beinhoff and three children, from Sweden.

December 4th, at Victoria, Mrs. C. Morgan, from Shanghai.

December 7th, at Portland, Dr. and Mrs. C. C. Elliott and four children, from England.

December 13th, at Liverpool, Mrs. G. Stott, from Halifax.

BAPTISMS.

Kansu—	
Siningfu	13
Liangchowfu	10
Lanchowfu	8
Pingliang	12

Shensi—	
Hingping	44
Chengku	2
Lantien out-station	6
Wukung	8
Kienchow	1
Tungchowfu	2
Hanchenghsien and out-stations	14
Hoyang	17

Shansi—

Pingyaohsien	4
Kiehsiu	19
Hwochow and out-stations	23
Sichow out-station	1
Taning	36
Hungtung and out-stations	17
Chaocheng and out-stations	41
Pingyangfu	17
Kuwo out-station	8
Yuncheng	3
Chiehchow	4
Puchowfu	7
Kih sien	1
Hotsin and out-stations	29
Luanfu	9

Honan—

Chowkiakow and out-stations	72
Yencheng and out-stations	52
Hiangcheng and out-stations	38
Honanfu	10
Shiehchen and out-station	16
Fukow and out-stations	30

Kiangsu—

Shanghai	3
Yangchow	4

Szechwan—

Kiungchow and out-stations	56
Kwanhsien and out-station	14
Fatsienlu	6
Yingshan	20

Kweichow—

Kweiyang out-station	3
Anshunfu and out-stations	219

Yunnan—

Yunnanfu	20
Pingi	5

Hupei—

Laohokow	17
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Kiangsi—

Anjen and out-stations	21
Tungsiang out-stations	7
Jaohow out-station	3
Lungehuan and out-station	9
Kianfu and out-station	15
Yungsin and out-stations	5
Changshu out-station	12

Anhwei—

Hweichow and out-stations	10
Anking out-station	1
Ningkwofu out-station	9

Anhui—

Kwangtehchow	6
Liuanchow and out-station	10

Chekiang—

Tientai	1
Wenchow and out-stations	36
Pingyanghsien out-stations	92
Lanchi	9
Hangchow and out-stations	32
Taichowfu out-stations	8
Taiping and out-station	8
Sungyang out-stations	27
Yunkang and out-stations	10
Yenchow and out-station	8

Hunan—

Changteh	3
Taohwaping	1
Paoking	9
Hengchowfu	3

1,296
Previously reported (1913) 1,928

3,224

Reported in error at Hunyuan
out-station, Shansi

3,221

Editorial Notes

WE are sending out new Prayer Union cards and a new prayer letter. If any of our friends fail to receive these, and desire to have them, we shall be glad to have them communicate with us. In this case, please give the proper title, the full name, and the complete address. Hereafter, there will be no membership fee.

If donors and other friends are not regularly receiving copies of "China's Millions," and these are desired, we shall be thankful to hear from them. It is difficult to keep mailing lists free from errors and we shall welcome corrections where these are needed. But let us ask that correspondents give clear directions as to name and address. In case of a change of address, the former as well as the new address should be given.

How many of our donors, in sending money to us, pause long enough to pray that God will make us faithful and wise stewards in the use of the money committed to us? We need prayer of this kind, for ours is a heavy responsibility. Those who minister to us, trust us, commonly leaving us to judge when and where and how the money should be used. We are thankful for such confidence. However, this does not lessen but rather increases our responsibility. We plead therefore for prayer, earnest and continuous.

We wish our friends a very blessed new year. May we suggest, to this end, that they take our motto-text as their next text for the year. We are persuaded that surface living is one of the chief losses in life, being satisfied with the superficial things instead of going down into the deeper things of Christian experience. What a difference it would make with all of us, if we should determine, by God's grace, to seek for the best in life which divine love has given. For no one will ever seek without finding; and to find such treasures as grace has provided would be enrichment beyond imagining. May our friends then during the coming year, "dwell deep" and thus be blessed with all the fulness of God.

At the beginning of the year just past, there was a new spirit of prayer in the Mission for the salvation of souls in China. And the effect of this waiting upon God has been continuously seen. The conditions in China, because of the unrest there, have been unfavorable to work by the missionaries and Chinese Christians and to open acknowledgment of Christ through baptisms on the part of new converts. And yet, the Chinese have listened to the Gospel message more earnestly than ever before and a large number have confessed their faith by uniting with the church. This is encouraging. But it ought not to be satisfying. What answered prayer should do for us is this; it should create in us longings and efforts for new answers to prayer. May it be so in this case, in order that the coming year may be the best of all that God

has ever granted to us. He is able to make it this, if we are faithful in asking Him for it.

There has been a good deal of fear expressed in connection with the future of the yellow race; and a good deal more lies hidden in many hearts. What will these Chinamen do, men say and think, when they have become civilized? Will they keep to their own side of the ocean, or will they move outward? Will they use their new armies and navies for defence, or also for offence? How strong will they be and how adroit? What will they claim and what will they attempt? These are natural and in a sense rightful questions, and the welfare of many nations depends upon the answer. But the answer, so far as western lands are concerned, is perfectly plain. It was expressed recently concerning America by an American statesman, and was this. He said: "The only thing which America needs to fear respecting China is doing her wrong." And what is true of America is true of all other lands. But what is not doing wrong? It is doing right. And what is doing right? It is giving to China the religion of Christ, which can alone bring her people the power, in their turn, to do right. If foreign lands, through their missionaries, will but accomplish this, there may be little fear as to the future of relationship between the West and China. With such a prospect in view, as one has said, "the yellow race is a golden opportunity."

"They are without excuse;" (Romans 1: 20). There is a strange infatuation amongst many Christian people as to the spiritual condition of the heathen. Persons living far from them fall to dreaming about them, and in their dreaming, they have the vision of these multitudes as innocent creatures, more like children than men and women, sweet, kind, good and true. Such persons, of course, acknowledge that there must be a certain measure of sin in their lives. But this is reduced, they think, to a minimum, and besides, all are living up to their light and doing the best they can. But do the facts bear out any such conception of the case as this? The missionaries, who know the heathen best, do not say so. Nor do the heathen themselves say so. Out there in China, for instance, sin is a terribly real thing. If it were not so, the missionaries would not be there; nor would there be any such things amongst the heathen as temples, images, pilgrimages, and the spending annually of millions of money for incense and other means of worship. In other words, a heathen acknowledgedly is what we are by nature; a man born in sin, his mind antagonistic to God, following the bent of his fallen nature into open transgression, fearing the judgment which is to come, and seeking, while not forsaking sin, to appease the wrath of God. We ought to have done therefore with our dreaming, and face the actual facts of the case, in order that we may act upon them. And as to action, Christ made this plain. He who knew the need as none other did said: "Go—preach!"

Monies Acknowledged by Mission Receipts

From Philadelphia

FOR MISSIONARY AND GENERAL PURPOSES:

December, 1913		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
1-706....	\$ 3 00	12-725....	\$ 2 50	16-738....	\$ 10 00	20-752....	\$ 1 00	26-765....	\$ 50 00	31-779....	\$ 5 00
708....	25 00	13-727....	3 00	739....	60 00	22-753....	100 00	766....	90 00	780....	50 00
5-710(Int.)	14 50	728....	4 38	741....	90 00	754(Int.)	14 50	27-768....	5 00	781....	25 00
8-715....	25 00	729....	9 00	17-742....	25 00	755(Int.)	43 50	769....	5 00	782....	5 00
716....	10 76	15-730....	25 00	743....	30 00	756....	25 00	770....	5 00	783....	10 00
717....	5 00	731....	5 00	18-744(Int.)	54 00	24-758....	8 00	29-771....	50	784....	15 00
9-719....	1 33	732....	15 00	745....	1 00	759....	1 25	772....	40 00	785....	10 00
10-720....	416 66	16-733....	2 00	746(Int.)	78 61	760....	75	773....	50 00	786....	41 00
721....	25 00	734....	5 00	747....	10 00	26-761....	1 50	30-774....	1 50	787....	141 00
723....	1 00	735....	2 50	748....	3 60	762....	50	775....	100 00		
11-724....	1 00	736....	10	749....	4 86	763....	10 00	776....	19 46		\$1,918 56
		737....	30	19-750....	5 00	764....	65 00	31-778....	5 00		

FOR SPECIAL PURPOSES:

December, 1913		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
1-707....	\$ 1 65	6-711....	\$ 65 00	8-714....	\$ 15 00	12-726....	\$ 15 00	22-757....	\$ 30 00	30-777....	\$ 25 00
709....	15 00	8-712....	1 65	718....	2 50	16-740....	30 00	26-767....	10 00		
		713....	35 00	10-722....	15 00	19-751....	50 00				\$310 80

From Toronto

FOR MISSIONARY AND GENERAL PURPOSES:

December, 1913		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
1-884....	\$ 90 00	5-902....	\$ 1 00	12-921....	\$ 3 50	18-941....	\$ 10 00	25-960....	\$ 2 00	29-981....	\$ 5 00
2-885....	5 00	904....	15 00	922....	1 00	943....	4 30	961....	1 00	30-982....	5 00
886....	25 00	905....	5 00	923....	4 00	944....	50 00	26-963....	2,578 62	983....	4 50
887....	12 40	6-906....	21 00	924....	1 00	945....	3 00	964....	2 00	984....	2 00
3-889....	8 00	8-907....	500 00	925....	20 00	946....	50	965....	12 00	31-986....	5 00
4-890....	14 48	908....	25 00	926....	7 00	947....	1 50	966....	16 00	987....	21 00
891....	5 00	910....	5 00	13-927....	2 00	20-948....	50	967....	5 00	988....	2 10
893(Anon.)	15 00	911....	*50 00	929....	24 40	22-950....	5 00	27-971....	5 00	990....	5 00
894....	20 15	912....	5 00	930....	25 00	23-951....	10 00	972....	10 00	991....	1 50
895....	5 00	9-914....	1 50	15-931....	15 00	952(Anon.)	14 00	973....	5 00	992....	50 00
896(Anon.)	1 00	10-915....	5 00	932....	10 00	24-953....	4 40	974....	25 00	993....	4 50
897....	3 75	11-916....	5 00	934....	2 00	954....	10 00	975....	10 00	995....	1 00
899....	5 00	917....	3 00	16-936....	1 40	956....	5 00	29-976....	1 50	996....	500 00
900....	5 00	918....	3 00	17-937....	1 00	25-957....	2 00	978....	37 50		
901....	5 00	919....	2 00	939....	12 05	958....	100 00	979....	60 00		\$4,599 80
		920(Anon.)	50	18-940....	25	959....	1 00	980....	5 00		

FOR SPECIAL PURPOSES:

December, 1913		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
1-877(Anon.)	\$4 20	1-882....	\$ 15 00	8-909....	\$ 15 00	18-942....	\$ 27 00	26-968....	\$ 5 00	31-989....	\$ 10 00
878....	3 75	883....	5 00	913....	10 00	20-949(Anon.)	4 20	969....	5 00	994....	40 00
879....	25 00	3-888....	8 00	13-928....	5 05	24-955....	5 59	970....	5 00		
880....	10 00	4-892....	5 00	15-933....	41 00	25-962....	30 00	29-977....	10 00		\$355 79
881....	10 00	898....	10 00	16-935....	6 00			30-985....	10 00		
		5-903....	30 00	17-938....	1 00						

SUMMARY:

From Philadelphia—

For Missionary and General Purposes. \$1,918 56

For Special Purposes 310 80

\$2,229 36

From Toronto—

For Missionary and General Purposes. \$4,599 80

For Special Purposes 355 79

4,955 59

\$ 7,184 95

Brought Forward 74,400 05

Error in addition in Nov. Receipts 34 00

\$81,619 00

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CONTENTS :

INTERCESSION. *By Henry W. Frost.*
AN APPRECIATION—REV. THOMAS WARDROPE, D.D.
—*By H. W. F.*
TOKENS OF GOD'S WORKING. —*By Mr. J. R. Adam.*
OUT-REACHING WORK IN THE YENCHENG DISTRICT.
PREACHING THE GOSPEL IN KANSU.—*By Mr. L. R. Rist.*

"THE WORD OF GOD . . . QUICK AND POWERFUL."
"THE DEAD ARE RAISED, TO THE POOR THE GOSPEL
IS PREACHED."—*By Mr. C. G. Gorman*
OUR SHANGHAI LETTER.—*By Mr. James Stark.*
TIDINGS FROM THE PROVINCES.
EDITORIAL NOTES.
DONATIONS. MONTHLY NOTES. ILLUSTRATIONS.



BOYS OF THE DAY SCHOOL AT YUANCHOW, KIANGSI

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Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, 1st Thursday, 3.30 p.m.
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Lockport, N.Y., 146 Mulberry Street	Monthly, the last Friday, 7.45 p.m.
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TORONTO, FEBRUARY, 1914

Intercession

BY HENRY W. FROST

THE word "intercession" is derived from a Latin verb which means to pass between. It is one of those pictorial words which presents to us two persons, and then a third person coming in between these two. Scripturally speaking, it means God on the one hand and man on the other hand, and between these two, the Lord Jesus Christ. Among these three, the centre one is the advocate, the intercessor. The purpose of intercession is either the bringing together of two who have been estranged, or the bringing closer together of two where an increase of fellowship is needed.

There is a deeper and larger thought than this, however, suggested by the word as it comes to us from the Greek. There it means to chance upon or to meet a person, and hence, to have an interview with that person. Thus it comes to signify, finally, to make and keep a formal appointment with a person for the sake of mutual conference. It is not so much now the thought of reconciliation—although this is implied—as the fuller thought of communion. Intercession brings us to the place where most important interviews with God take place, in which great transactions are undertaken and performed.

THE THREE INTERCESSORS.

There are three intercessors spoken of in the Word of God. The first intercessor is Christ, who, according to Romans 8: 34 and Hebrews 7: 25, ever liveth to make intercession for us. "Christ, . . . who is even at the right hand of God, who also maketh intercession for us." "He is able also to save them to the uttermost . . . seeing He ever liveth to make intercession for them." In view of these words, we behold Christ raised from the dead and at the right hand of the majesty on high, our constant advocate with the Father. And if one wants to know what He is saying there, one has only to read the seventeenth chapter of the Gospel according to John, for in that prayer He anticipated the time when He should be in the glory, and recorded what He should then say.

The second intercessor is the Holy Spirit, who, according to Romans 8: 26, 27, unites His intercessions with those of Christ in our behalf. "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" . . . "He maketh intercession for the saints according to the will of God." As is evident, the case now is not so much a heavenly as an earthly intercession. Christ is in the heavenly places and is the heavenly intercessor. But the Spirit, though He is in heaven, is particularly in us, and, being in us, is the earthly intercessor. Christ inter-

cedes before the Father. The Spirit intercedes not only for us, but also with us, helping our infirmities in our worship of God.

The third intercessor is the Christian, who, according to 1 Timothy 2: 1, 2, has it as his privilege to make intercession for all men. "That . . . intercessions . . . be made for all men; for kings and for all that are in authority" . . . It is evident in this case that we speak before God in behalf of the church and the world. It becomes thus our privilege to ask that God will more largely bless His people, and will more extensively save those who are not His people. In this act of intercession we are to listen through the Word for the voice of Christ and the Spirit, and to give expression to this voice before the throne of grace. Thus a true intercessor is one who seeks to be an echo, repeating what the divine voice has taught him to say.

THE THREE STAGES.

In addition, there are three stages through which we are to pass as we grow up into the exercise of our privilege of intercession.

First, there is the stage of *amplification*. Simple prayer would be characterized, not by the word "amplification," but by the word "concentration." Did you ever listen to a child praying? If you have, you have noticed that his prayer is almost entirely about himself. He wants something to eat and something to wear; he wants a good night's rest, and he wants a fair day on the morrow. When he has gotten as far as this he has about completed his petitions. Therefore the prayer is, in the nature of the case, egotistical. Thank God that the child knows enough to pray for these things! For such prayer is acceptable to God, and it is likely to be the beginning of better things. Also, have you ever listened to the prayer of a person who is older than a child in years, but not in experience? If you have, you have noticed that his prayer is much like the prayer of the child. The words, instead of being those of one syllable, are those of two syllables, and the sentences, instead of being short, are long. But once more the prayer is concentrated upon the interests of the one who is praying, and again it is egotistical. Thank God if a man has gotten as far as this in the practice of praying, for this, too, is likely to be the beginning of better things.

However, note that all this is not intercession. The prayer that is intercession is something that is larger than this. Intercession is not egotistic, but altruistic. Intercession goes off from one's person first to those who are nearest and dearest, and then to those who are farther away and less closely con-

nected with the individual life. And intercession, in the full reach of it, never stops until it has covered the wide world, and taken in all lands and people. Hence, to the intercessor there is no such thing as geography or nationality. The intercessor is one who lives above the clouds, is equally near to all countries and peoples, and who thus claims all lands as his land and all persons as his spiritual or natural brethren.

I remember an address that the Rev. J. Hudson Taylor gave in which he spoke of his prayer life. He said in it that he once made a discovery which awakened and startled him. He had been interested in China, and he used to begin his praying for that land, and he would pray for it so long that he had little time to give to other countries. As a result he determined that he would reverse the process of praying, beginning with the forgotten lands and ending with China. On thinking the matter over he discovered that South America was the country most frequently left out of his praying, and from that time on he generally began his prayer by remembering that country. Then he added—and I well remember the smile which came upon his face as he spoke the words—“You may be sure that I never forgot China.” In other words, he had become a true intercessor in the sense of amplification. God had set him free, had given him a broad outlook, and had wrought into his soul a large sympathy.

Second, there is the stage of *specification*. Amplification is the reaching out in large measure to that which lies beyond the individual life, and it means, by necessity, a grouping of lands and peoples. Specification is making sure, as far as possible, that none of the particular parts is forgotten. It is setting the mind and heart to remember in detail special portions of vast countries and particular groups of persons among the nations. And, friends, let me say frankly that you will do well to think twice before you set your face toward this sort of intercession. For this kind of praying will take time. It will mean the giving up of prized pleasures and privileges, earlier rising, and often loss of sleep at night. It will mean, pressing the battle to the gates, until you are laying hold of Satan's strongholds and wrestling with powers in heavenly places. Such praying becomes prolonged, and is necessarily intense.

Mr. Hoste, the present General Director of the China Inland Mission, once told me, in speaking of his prayer life, that he thought he could pray for nearly every member of the Mission by locality and name, which means, that he could visit in thought over two hundred stations and mention over one thousand persons. “Oh,” you say, “but he has a remarkable memory.” Yes, he has, but that is not the full explanation of the matter. He has prayed so often for these missionaries and for their work that all of the circumstances of the case have become familiar to him and those names lie upon his heart. And I would frankly add, that it is nothing short of a liberal education to bend the knee beside this man of God and to hear him pray, he goes into such details, and willingly takes such long periods of time to fulfil this ministry.

Finally, there is the stage of *identification*. Intercession amplifies and specifies, but before it has

finished, it puts the life so closely into contact with God on the one hand and man on the other hand that oneness is obtained and maintained. And I assure you, if I know anything about intercession, that this experience costs more than any other. I told you a moment ago to think twice before you set your face toward a life of intercession. I would now say to think thrice about it. For if the other experience costs, this experience costs much more. I would urge you, for the sake of the church, for the sake of the world, and, above all, for the sake of Christ, to become an intercessor. Nevertheless, remember that doing this will mean, not only that you will have to rejoice with those who rejoice, but also to sorrow with those who sorrow. For identification implies that you will have to go deep into spiritual experiences, that you will have to suffer with God in His compassion for a back-slidden church and an unsaved world, and that you will have to lay your life down as a sacrifice in behalf of the sons of men. All this will mean such pain as will be nothing less than soul-travail.

As I speak, I am, in my thought, far away in China, traveling in a house-boat. There are in the boat, besides the Chinese crew, Mr. and Mrs. Hudson Taylor and I. It is night, and disturbed for some reason, I cannot sleep, but am lying awake in the darkness. In a little, I hear the striking of a match upon a box, and then I see through the thin curtain the flicker of a light. I know now what it is. Mr. Taylor, the man who is not strong in his older age and who ought to sleep rather than wake, is up and astir. Through the curtain I see him sitting, bending over the Word of God. Then, presently, I hear him pray. Through the hour, or possibly two hours, I hear the pleading voice, the escaping sigh. This man of God is interceding amply and specifically, but, most of all, he is identifying himself with God and men, and this is the explanation of the choice of the midnight hour, the many words, and the sigh which almost amounts to a sob.

Beloved brothers and sisters, are you and I prepared for such a service of prayer? God grant that we may be! For of all the things this weary world needs to-day, it is this, for men and women who will set themselves upon their tower to see what the Lord will say to them, and who will there keep their lonely, holy watch of intercession with Him. And as surely as we intercede in this wise, so surely will Christ and the Holy Spirit intercede for us, in order that we may be more than ever blessed and used of God.

“Those prayers only will be answered which are in harmony with the revealed will of God: ‘If we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.’ Unless the Word of God is abiding in us, how can we be sure that our petitions are in harmony with His will? * * * Abiding in Christ and feeding upon His word will lead to a Christ-like walk, which will assure our hearts before God; ‘Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.’”—J. Hudson Taylor.

An Appreciation—Rev. Thomas Wardrope, D.D.

BY H. W. F.

THE China Inland Mission has again suffered a great loss through the death of one of its Council members. The Rev. Thomas Wardrope, D.D., passed away at Montreal on Saturday afternoon, the 17th day of January. He was 95 years of age.

Dr. Wardrope was born in Ladykirk, Scotland, upon May 16th, 1819. He entered Edinburgh University at the age of 13, but later determined to be educated in Canada, and came to this country in 1834. He thereupon entered Queen's College, Kingston, being one of the first students there, where he finished both his classical and divinity studies. He then taught a Grammar School at Ottawa and supplied the Free Church Presbyterian pulpit there. He was ordained in that city in 1845, being the first Presbyterian minister to receive ordination after the disruption. He remained in Ottawa until 1869, when he moved to Guelph, and where he became the minister of Chalmers Church. He remained in that city and relationship for twenty-five years. He was twice Moderator of the General Assembly of the Presbyterian Church in Canada, once in 1858, and again in 1891; and he acted as the Convenor of the Foreign Missions Committee for many years. He was given the degree of Doctor of Divinity by Queen's College and Edinburgh University. He joined the Council of the China Inland Mission in 1894, and was thus identified with the Mission for twenty years.

As a minister. Dr. Wardrope was a great preacher. He had a large view of Scripture and was fearless in proclaiming truth. But he was most of all a pastor, being faithful in his visitation, being sympathetic in his utterances, and proving a friend indeed to all who were in need, whatever their station or condition of life. It signifies much that he had but two pastorates and was revered and beloved to the end of his life in each community, and by persons in every denomination.

As a teacher. The Doctor retired from the pastorate after forty-eight years of service, and after

this time went from place to place, as the Lord guided, speaking in colleges, in churches, in prayer-meetings and before smaller companies of believers. In this ministry, he was always used of God, his winsome personality and his presentation of higher truth combining to produce lasting impressions upon lives. In later years, he held and taught the personal and pre-millennial return of Christ, and this added power both to his living and teaching.

As a counselor. The Doctor was not able to meet with the Council as often as some other of its members, his residence in Guelph and Montreal forbidding this. But as often as he was able to do this, we found that there was one in our midst who had largely the mind of Christ. In examining candidates, in advising the Mission officials, in communing with his brethren, his vision was always a broad and clear one, and his words always rang true. His utterances laid emphasis without fail upon evangelism rather than upon education, his ardent desire being to see the Gospel preached in the present generation to every creature.

As a friend. There were few persons in Canada

whose personal friendship was more coveted than that of Dr. Wardrope. Old and young alike delighted to know him and to be known by him. To have him as a visitor in a home was to put the members of the family into a state of delightful excitement, and to have him depart from the home was to cause a sense of loss of an unusual kind. To meet him even casually—to feel the pressure of his outstretched left hand, to see his kindly smile, and to hear his gracious words—was to receive a benediction. One always knew that his feelings were kindly. He was a man who fulfilled Cicero's saying: "I try to make my enemies transient and my friendships eternal."

As an example. There are some men who help downward, and there are other men who help upward. There was never any doubt as to which of these two classes Dr. Wardrope belonged. He walked with Christ in the heavenlies, and hence his life was



THE LATE REV. THOMAS WARDROPE, D.D.

to all an uplift. He stood in general above men. But he never stood apart from men. Strong in faith, he was yet human in his sympathies, simple in his manners, and humble in his attitude. Hence, he led men on to higher places and into holier experiences. As one has said of another Christian life, he was a "tempter to goodness," and many persons who knew him succumbed to his influence to the betterment of their souls and the enrichment of their lives. The explanation of his influence was to be found in the words: "For me to live is Christ."

Dr. Wardrope gradually failed in physical strength because of old age, being finally confined to

his room in his daughter's house at Montreal, and spending his time there in quiet seclusion. But he never failed in spiritual strength. To the end, his faith and hope were keenly bright and triumphant. He was quite prepared to go hence at any time, and calmly and lovingly waited for the Master's summons. When he died, he fell asleep like a little child after the play and toil of a long day; and thus he was gathered to his fathers in peace, "an old man and full of years." Of such an one it may be truly said: "Blessed are the dead which die in the Lord;—yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Tokens of God's Working

BY MR. J. R. ADAM, ANSHUNFU, KWEICHOW

MY readers will rejoice to hear that prayer has been answered, and that by God's grace I have been enabled to take a run up to Adjimih. Sah-kai of Adjimih, escorted Evangelist Hwang down from that out-station. They brought word that two robber chiefs had been put to death, that the robber brotherhood were stunned and were taking a rest. Through God's grace I was able, during that lull, to run in and come safely out again. Robbers abound everywhere and the danger is great. Sah-kai took us right across country. The roads were terribly bad, almost impassable in many places. We reached Adjimih in four days, practically, at least we reached one of the Adjimih villages, Tub'u, in that time. Praise God, during the tour I baptized six hundred and twenty-six men and women believers in the Lord Jesus Christ. I had to leave out some of the out-stations where many are still waiting for baptism. It was nice to find that the women had been as well taught as the men. It is a good plan to have zealous, loyal workers go round the villages holding classes for the instruction of the "learners." It was surprising the progress these dear children of God had made in the knowledge of the Word of God. Their prayers also showed how much they had grown in experience, and in fellowship with their Lord. Nearly all of the



FOUR ANTONG MIAO GIRLS. FOR TEN YEARS SOME OF THIS TRIBE HAVE BEEN LEARNING THE TRUTH AS IT IS IN JESUS.

six hundred and twenty-six have been sincere believers for at least one year and a half. The Adjimih Hall was built in sections, each village building a part.

It was a bit of glory to hear one thousand and more redeemed voices sing with much vim such songs as

"O, joyous hour, when God to me,
A vision gave of Calvary,
My bonds were loosed, my soul unbound,
I sang upon redemption ground."

Certainly God is doing, to the glory of His own great name, "A New Thing" among the Red-turbaned Miao. Later, you will be receiving an account of this my last trip to the distant Miao. At present I have ten Red-turbaned and three Water Miao in for a month's special study in the Word of God. This week end, (D.V.) we are going to have a big gathering down south among the Antong Miao. A number there are also waiting for baptism. I verily believe that we are on the eve of wonderful times among the tribes. Please ask our praying partners *not* to slacken prayer. So very much depends upon this. We on this side shall push onward in the work of making known His gospel. Pray much about safety from the robbers, as this danger is not likely to decrease as the winter deepens. This is only a short letter to let you know how God is blessing His work in answer to your prayers. Hallelujah for the six hundred and twenty-six and for the many more to follow! Truly we are encouraged.



THE MIAO CHILDREN BRINGING PRESENTS OF FLOWERS TO THE MISSIONARY
Photograph by Robert Powell

Out-station Work in the Yencheng District

PROVINCE OF HONAN



THE STREET FRONT AND CHAPEL OF THE MISSION COMPOUND AT YENCHENG. IN THE DOORWAY STAND THE WIFE AND CHILD OF THE MISSIONARY IN CHARGE, WITH TWO LADY HELPERS



THE CONGREGATION AT TINYING, AN OUT STATION NORTH OF YENCHENG ON THE PEKIN-HANKOW RAILWAY. THIS PLACE OF WORSHIP IS PROVIDED BY A NUMBER OF THE CHINESE CHRISTIANS



THE GARDEN BACK OF THE MISSION HOUSE IN YENCHENG. IN THE FOREGROUND IS MRS. LACK WITH HER SON
Photographs by C. N. Lack

THE Mission staff at Yencheng at present consists of Mr. and Mrs. C. N. Lack and Mr. Karl Naumann. Mr. Naumann is especially responsible for the out-station work, and goes month by month to a succession of places, conducting Sunday services, helping and instructing the members or inquirers, and holding a communion service for the church members.

His visits are usually in the order following: On the second Sunday in the month he plans to be in Tinying, a Hsien city which is about twenty miles north, on the railway; on the third Sunday of each month he is due at Sip'ing, a Hsien city twelve miles south by the railway; on the fourth Sunday he attends the service at Uyanghsien just thirty miles south-west; and on the fifth Sunday of the month, if there is one, or on the first Sunday "at such times as Mr. Lack may not be away from Yencheng," he may arrange to be at Peitutu, which is twenty miles due west from Yencheng.

It is hoped that another out-station may be opened fifteen miles south-east, and there is already a sub-station belonging to Tinying, which has a small chapel that has been provided entirely by the Chinese themselves.

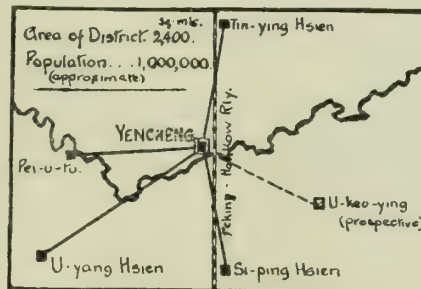
"There is no reason," writes Mr. Naumann, "why a large and flourishing church may not be expected at

In Sip'ing the accommodations are overcrowded in much the same way.

"There should be additional workers, some of whom might give themselves especially to the work which is sure to grow up at each of these centres.

The whole district is packed with good-sized villages," adds the missionary. May we not unitedly pray that at each of these out-stations the work may grow as it has in the central station, and that more of these villages may soon have companies of believers of the same spirit and purpose as those who have already set up churches.

In the early part of November there was held in Yencheng the annual conference, which was followed by much rejoicing over what the Lord had done. There were fifty-two baptisms in all, bringing the total members in the district up to one hundred and fifty-five. By comparison, the year's accessions indicate a gain of thirty-two per



MAP OF THE YENCHENG DISTRICT SHOWING THE CENTRES MENTIONED

cent. for Yencheng, sixty-six per cent. for Tinying, ninety per cent. for Sip'ing, eighty per cent. for Uyang, and two hundred per cent. for Peiutu, while the total for the district is a gain of fifty per cent. "It can be seen from these figures that the work on the foreign field is certainly more fruitful than most home work," says Mr. Naumann by way of comment, "and we feel encouraged to work and pray for many more in the coming year." Of course much of these represents the results of work in many preceding years, in which good foundation was laid. Each one was called upon to give before the church a reason for the hope which was held, and there could be seen in many of them a real life from above, so manifest that it was told in the joyous gleam of the face. The closing evening service was in the nature of a testimony and praise meeting. Heaven did not seem far off, for the Lord was in the midst.

In the middle of the service a Buddhist priest who was present and was exhorted to repent and believe in Christ, clearly and plainly avowed that he did believe and was willing to follow Christ. When asked to show his sincerity by taking off his cap, he promptly did so. Of course one cannot say how

much he really meant. But certainly one does feel like praying earnestly that he may indeed find the right way and go on in obedience to Christ. Of course it will not be easy for a man situated as he is to make a break with his religion and means of livelihood; but our all-powerful Lord can undertake for him. There is another priest who is already enrolled as an inquirer, and has been coming to the Sunday services.

The new chapel which was enlarged a year ago was quite filled during the conference, and it seems necessary to begin a projected addition.

The provincial conference for Honan, will be held this year in Yencheng sometime in the spring. The date is not yet set, but prayers are asked that the coming conference will be a real blessing to the entire church. The missionaries will be glad of our prayers in behalf of the work practically begun over again, namely in the teaching and preparing of new classes of candidates for baptism. At the same time, we should not forget the need of continued training for the new church members, that the Spirit of God may lead them on into deeper experience and consecrated service.

Preaching the Gospel in Kansu

BY MR. L. R. RIST

THE old man of whom I wrote in a previous letter, and whose name is Hsui, has been accepted as an inquirer by the church here. He gave in his name as Hsui Chong-seng. Chong-seng means born again! May his new life grow, is our prayer. You, too, I am sure, will continue to pray for him.

After returning from Hsihohsien I visited two other out-stations, and on the way home from one of them I visited a market-place which is called Mapaochuan, which is forty li east of Tsinchow. When visit-

ing here some time ago the people listened gladly. This time as I went along the streets men came to me inviting me to preach in front of their places of business. Although I had many invitations I had only time to preach in two places, and visit the school, but at each place there were numbers, who listened attentively.

The school which I visited is in one of the largest temples. Some months ago an official came from the south and settled in Mapaochuan. Soon after he came, we heard of idols being destroyed in that city. Upon visiting the place I learned that the idols were destroyed in order to make room for this school in the temple grounds. I spoke to the official, but he did not know much about God or of Jesus Christ. His purpose was to have a school where the scholars would get an up-to-date education without their having to worship idols.

During this visit I called again, and saw about eighty boys in these new white buildings. As they led me about I was grieved to see that, although they did not worship idols, they had a large hall where the boys came to worship Confucius. Their worship is, I suppose, one of respect more than of trust or hope. I had the privilege of preaching to the teachers, and afterwards they invited me to preach to the boys, which I did. I did not forget to tell them that to worship anyone or anything apart from the one true and living God was sin. As I was leaving, they invited me to come again and also to preach to the boys who all said they were glad to listen. I hope, in a few days, to present this official with a Bible. Will you not join in prayer for him, the school and the place.

Large numbers listen to the Gospel daily here in Tsinchow on the street and in the street chapel.



POSTERS USED IN PREACHING

The above is a group of pictures which Mr. Rist uses to illustrate what sin is, and the way of salvation.

No. 1 represents a sinner with his heart exposed, but he himself does not see inside. The heart is full of sinful habits and shows that what he loves is sinful. The cause of his sinful life is his sinful heart. Jeremiah 17: 9.

No. 2. A messenger explains to him the way of life from God's Word. He is condemned, repents and believes. John 3: 16.

No. 3 shows him as a saved man, who with a changed and cleansed heart is rejoicing in the peace given, and praising God for that which He has wrought. 1 John 1: 7.

"The Word of God Quick and Powerful"

WE have received from Shanghai the following interesting account of Dr. Keller's work, and are publishing the same, together with the group of those who attended the summer school, in order that the prayers of God's children may follow that which has been wrought for Him during the past year: "Dr. Frank A. Keller, who has completed the work for which he came to China on his present visit, expects to sail for North America on December the 25th. Gratitude and praise are due to God for His abundant blessing on this year's Hunan Autumn Bible School.



HUNAN SUMMER BIBLE SCHOOL, 1913

Eighty men, mostly evangelists, spent the month of September at Nanyoh, the forenoons being devoted to Bible study, and the afternoons to special evangelistic effort and Scripture distribution among the pilgrims. These eighty men represented ten different missions, and came from twenty-seven localities in Hunan.

"During the month they distributed fifty-five thousand, one hundred and seventy-eight Scripture portions in book form, either Testaments, Gospels, or selected portions of the Scriptures, specially compiled for this work. In addition they distributed twenty-one thousand of Mr. Blackstone's 'Illustrated Portionettes,' which are Scripture portions with explanatory notes. This makes a total of seventy-six thousand, one hundred and seventy-eight Scripture portions, and besides these there were twenty-five thousand, two hundred and fifty-one Gospel tracts.

"These books were given after personal conversation, and separately, not in sets, except the portionettes, and tracts which were given together with

the books. Probably over fifty thousand men had God's message of salvation brought to them personally, and at a time when their hearts were in a peculiar way open to religious impressions. Moreover, they returned to their homes carrying with them, for further study and consideration, printed copies of this, to them, new message of grace and love.

"During the first five months of this Chinese year, Dr. Keller's two bands of colporteurs, twelve men and a leader in each, visited nearly fifty thousand homes, held conversations with those who live in them, most of whom had never before heard the Gospel, and left in these homes over sixty thousand Scriptures, as described above, and one hundred and forty thousand Gospel tracts. More than five thousand Gospel posters were pasted up in shops, inns, and other public buildings, and in every available place by the roadside. We would ask prayer that God may bless this seed so widely sown, and that His daily blessing may be with these men as they press on into the unevangelized parts of Hunan."

"The Dead are Raised, to the Poor the Gospel is Preached"

BY MR. C. G. GOWMAN, TENG YUEH, YUNNAN

ONE afternoon as I was returning from a walk, in company with a young Chinese, he pointed out to me in the doorway of a rich family, a little child lying on the curb stone, saying that the little one would be dead in a few minutes. I asked what was the trouble, and he replied indifferently—"Dying of starvation and exposure." A little group of curious children was gathered around the child, whose face was covered with a cloth. I immediately hurried home and conferred with Mr. Fraser to see what we could do to save the child's life. We two, in company with Mr. T'ang, one of our Chinese Christians, hastened back to the spot, only to be told that the little one had

already been taken away in a coffin. And what was our horror to hear the additional remark that the child had called out as they were putting her into the coffin! We hurried along to the place to which she had been carried—a kind of morgue where the coffins of the poor are deposited until a grave can be prepared. Upon arrival at this dreary looking place on the outskirts of the city, we found in a room the newly arrived coffin piled with a lot of other coffins, and with a huge stone on the top of it. How real did John 11: 38-39 seem to us as we rolled away the stone and found inside the body of a little slave girl of about eight years of age. A careful examination of



THE MORGUE MENTIONED BY MR. GOWMAN
Photograph by C. G. Gorman

the pulse soon revealed that the spark of life was still present, in spite of the smothering to which she had been subjected in the coffin. We soon engaged a couple of coolies and had the coffin containing the little girl carried to a little hospital conducted by an Indian doctor here, with whom we are on friendly terms. The cool night air had a splendid reviving effect upon the little one, and by the time she reached the place she was rubbing her eyes. We carried her into the room which was hastily prepared for her, and started to lift her from the open coffin on to the bed. What was our surprise and delight to have her rise up in her coffin, step out and begin speaking to us. A more dramatic scene it would be hard to imagine! "And he that was dead sat up and began to speak." Surely that verse in Luke 7: 15 was never more strikingly illustrated! To realize that we had been used in saving the life of that little one from the very jaws of death (for her grave was already dug, and she was to have been buried the following morning), filled us with joy.

I am sorry to say that despite our best care, the little girl died in about eight days from dropsy. However, the incident has been full of blessing to us, and I hope it will be to those who read this. Blessing in what way? How eager we were, and what drastic measures we used that evening to save the mortal body of that little one; it forced home to us this

thought—"Are we as eager to save the immortal souls of the thousands who are daily dying about us?" I must confess that the thought filled us with shame and humiliation as we realized afresh our own lack of love for the souls of the lost.

Friends, my prayer is that the Holy Spirit may bring home to your hearts the lesson of this incident, even as He has brought it to ours! Have you ever seriously considered your share of the responsibility for the preventable deaths of the millions of immortal souls in China and every other country in the great heathen world? At the great day when "we shall all stand before the judgment seat of Christ" will the blood of any of these poor lost ones be required at your hand, because of the neglect on your part? Perhaps the Lord would have you to pray; perhaps the Lord would have you to give—yea, and perhaps He would have you to go. All who name the name of Christ have their part in the fulfilling of the great commission "Go ye into all the world and preach the gospel to every creature."



TWO LISC GIRLS. PRAY FOR THEM
 AND THOSE WHOM THEY REPRESENT
Photograph by C. G. Gorman

Our Shanghai Letter

BY MR. JAMES STARK

THROUGHOUT the Mission in China, December 31st was, as usual, observed as a day of prayer and fasting. At this centre we had hallowed seasons of waiting upon God in thanksgiving for His unnumbered mercies, confession of our failures and supplication for grace, wisdom and power for the sacred service committed to us. We were very conscious of the divine presence, and we entered upon the new year with strengthened faith and a deepened sense of dependence upon God for all spiritual increase and blessing, whether in our own lives or in the work to which they are dedicated.

At the close of 1913, the total number of missionaries connected with the Mission, including associates, was one thousand and seventy-six, fifty-four new

workers having been added during the year. Since the date of my last letter, November 20th, one thousand, one hundred and fifty-five baptisms have been reported. The year which has just closed was a record one in the history of the Mission as regards increase to the Church, the number of baptisms reported thus far being four thousand, three hundred and forty, or one thousand, seven hundred and fifty-four in excess of the total for the previous year, while there are still stations from which we expect to receive returns.

In the western part of the province of Honan, there is still much unrest, due to the activity of brigands. Our workers at Shekichen have, in consequence been caused a good deal of anxiety, as their city was attacked on Christmas eve. We are thank-

ful, however, to learn that God graciously granted them His protection in their time of danger.

At Talifu, in the province of Yunnan, there was recently a revolution on the part of the soldiers, but a telegram since received intimates that it has been quelled, and that the missionaries in the city are well and safe.

From more than one of our stations the report reaches us that, with the prohibition of the cultivation and use of opium, there is marked increase in the consumption of alcohol with its attendant evils.

In North Kiangsu and Anhwei, where prolonged drought has been causing considerable concern, sufficient rain or snow has now fallen to enable the farmers to sow their wheat crops.

At Kwanhsien, Szechwan, I learn, the attitude of the Moslem populace toward the missionary has changed. Many Mohammedans have been attending the street chapel, where suitable literature, both in Chinese and Arabic, is constantly on sale, and Mr. Hutson is encouraged by the interest they are manifesting in the Gospel.

At Chenyuan, Kweichow, in connection with the school sports which were held to celebrate the Presidential election, the Mission school was formally recognized, and an invitation to attend was extended to it. Mr. Crofts and Mr. Oleson received an invitation to be present at the opening ceremony of the newly established Local Government Board. The Prefect and the President of the Board occupied the principal seats, while facing them were twenty-four benches for the members. On either side were seats for specially invited guests, and behind these were seats for the scholars from Primary Schools. Mr. Oleson writes: "After several had spoken, we were much surprised to hear the 'crier' call on the missionary to say a word. Mr. Crofts gave a short talk, and his remarks were much appreciated."

Mr. J. H. Edgar recently paid a visit to Taihsing and adjacent districts in Kiangsu. In one town, named Chingkiang, he sold six hundred and fifty Scripture portions, and gave away about one hundred tracts. Although it is a sequestered little town, yet Marco Polo was there about 1290 A.D., and it appears that Mr. Hudson Taylor sold books in the place in May, 1855. Since that time Mr. Orr, and probably others, have been within its walls. The people who, Mr. Edgar says, speak a peculiar form of the Mandarin dialect, and differ somewhat in looks, dress and disposition from Chinese in the Canal region, were very friendly and suave. In Yangchow, every Sunday morning for some time, a number of young, educated, well-to-do gentlemen have been coming to Mr. Edgar before the service, in order to read the Bible in English. The leader the other day sent Mr. Edgar one dollar "for the glory of God!" In the first instance they sought out Mr. Edgar because he is a F.R.G.S.

Apparently they had learned this fact through the Post Office.

At Kutsingfu, in the province of Yunnan, at the beginning of November, twenty-five ancestral tablets and several family gods were burned. In all, four families publicly renounced idolatry. Mr. D. J. Harding asks special prayer on their behalf.

Mr. Naumann, writing from Yencheng, Honan, mentions that, when at Wuyang recently, he found a few new inquirers who give promise. He says: "Though the congregation was small, there were present three generations of one family. The grandfather was baptized in November, the father is an inquirer, and the son, a small boy, will, it is hoped, under such favorable circumstances, early make a profession of faith in Christ."

Mrs. W. Richardson reports good attendance at the services in Taiping, Chekiang. Three ladies who come regularly, are much interested in the Gospel. At first they came in their sedan chairs on Sunday and a man behind. They are friends, and their husbands told them to go to the services in this way, as no harm would come to them there. Mrs. Richardson requests prayer for them.

In a letter, dated Kanchow, Kiangsi, December 15, Mr. L. C. Whitelaw writes:—

"You will probably be interested to know that Mr. Tyler and I just recently returned from a week out on the road, visiting Utuhsien, a city one hundred and sixty *li* from here, and some of the markets pertaining thereto. Our colporteur and our itinerating evangelist accompanied us, and together we had a most happy time. Each day we experienced God's help and leading in very marked ways, and we believe God will richly bless the efforts put forth in His name. Utuhsien has not been visited by the missionary for some years, and I counted it a

real privilege to go there and witness for Christ at this time. During our stay there, we were much impressed with the visit of a scholar named Lai, who told us he had previously read two of the Gospels. He knew Christ to be the Son of God, but did not know why He died upon the cross. For over an hour he listened most attentively, and seemed a most earnest seeker after the Truth. The following day he purchased a New Testament, a catechism, and some tracts, and it has been our earnest prayer that God's Spirit may bring him out clearly into the Light. We also met with a young tailor who had previously heard the Gospel in Kanchow, and was desirous of knowing more. He spent most of his spare moments with us at the Inn, and we believe he is not far from the Kingdom of God. Our faith would lay claim to at least these two, that they might be the nucleus for the cause of Christ in that city.

"We believe that God will also bless our efforts in the four markets visited, and the Gospels and por-



MISS M. E. GREEN, LOCKPORT, N.Y.
MISS GREEN WAS ACCEPTED BY THE MISSION
IN THE AUTUMN AND IS THE FIRST NEW
WORKER SENT FORWARD THIS YEAR

tions sold in these places, which numbered over five hundred. Utuhsien is a thriving city, nearly the same size as that of Hsingkuehhsien, where our evangelist, Li P'u-hsiu is now endeavoring to open up work. It is not as far from Kanchow as the latter place by twenty *li*. I trust that in the near future God will enable us to open up work also in this city."

Mrs. J. Carver, writing from the same station, says:—"Our pupil teacher has been able to go to 'William Nast College' at Kiukiang. He is taking a teacher's course with over thirty other such students. In his first term examination he was first in Scripture, obtaining ninety-six per cent.; first in arithmetic, with one hundred per cent.; first in Chinese language, with one hundred per cent. of marks, and second and third in other subjects. We are glad thus to know how our scholars compare with those from other schools and provinces. You can imagine how our prayers and hopes centre in this young man."

Miss Annie Sharp, in a letter dated Kweiki, November 27th, writes:—

"This, so far, has been the best term I have yet known in the school as regards the studiousness and good behavior of the boys, and also the diligence of the teachers and servants. All are working well, and my Chinese helper is relieving me increasingly of the responsibility of 'serving tables.' This admits of my having more time for preparation and prayer, and this tells on the whole school. I do realize more and more that it remains much with the missionary in charge to create and maintain the spiritual atmosphere of the school, without which the school work is of little value."

The Rev. Thos. F. Robinson informs me that at Kwaninkeh, an out-station of Shunking, Szechwan, six residents put away their idols, one of them being an old lady of 77 years, whose whole clan has apparently turned to the Lord. She is a woman who had Buddhist vows upon her. She publicly burned her Buddhist papers walking nearly three English miles to do it, and to receive baptism.

Mrs. H. Wupperfield, writing of a visit which she lately paid to some of the out-stations in the district of Kaihsien, in the same province, says:—

"Mr. Lih, the Chinese evangelist, and I were invited to four homes to take

down the household gods, burn them, and put up the Ten Commandments. It is the custom to hold a short service, and to have special prayer for the family putting away idolatry. The T'an family were influenced by their little daughter's faithful witness in the home. She is only sixteen years old, and has been in our village school ever since it was opened. Formerly she was beaten and ill treated by her people because she loved the Church and its books. T'an T'ien-liu is a true little Christian. Never shall I forget that dear child's joy when she came to tell me that her parents were willing to destroy their gods. She kept saying: 'Preacher, I am so happy, the Devil is to leave my home.'"

From Kihsien, Shansi, Mrs. Falls writes as follows:—"On November 14th, we went to Hsukeo for a week's conference, which was a blessing to those who attended. There was an average attendance of forty or fifty, the attention was good, and Mr. Hsieh, the evangelist, was a great blessing to some. He preaches a very straight message to the Chinese, and has been deeply taught of the Lord. His spiritual grasp of truth is deeper than that of our Shansi Chinese leaders. The Sunday meetings during the conference were crowded, eighty or more being in the chapel. Mr. Hsieh has been to most of the stations on this plain, and in each place there has been blessing. He goes south of Ling Shih pass this week to Hochow, Chaocheng, Hungtung and other places. Miss Morris writes saying that they want him at Kuwu, and Mr. Gillies wants him to go to Hotsin, and I understand that he is also to go to Pingyangfu. Mr. Hsieh is a plain man and wears only coarse Chinese calico clothing and wadded garments. He thinks many helpers in China wear clothing which is far too expensive, and hinder the spread of the Gospel in this way. And I am sure he is right.



SANCHANG BIBLE SCHOOL STUDENTS (AUTUMN 1913). THE SIXTEEN CHINESE WERE ALL STUDENTS AT BIBLE SCHOOL AT THAT TIME. MR. AND MRS. HORNE AND MRS. HORNE'S SISTER ARE AT THE BACK.

Tidings from the Provinces

KIANGSI.

Nanchang.—We have fifteen students, and the term is going on nicely. We do praise the Lord for His goodness in keeping things quiet on the surface, though underneath there is not rest. Bombs have been smuggled into the city, and some have been shot. But the students are having good times, both in their open-air preaching and in the street chapel work. We had sixteen students at the beginning of the term. One was ill with consumption, so at the end of the month the doctor strongly advised his leaving the indoor life and trying the open-air treatment as the only hope of arresting the disease. He had longed for years to attend the Bible School, and was so happy at last, to be really here. He felt so sad to have to leave, but it was the right thing. Pray that if it is for His glory, he may be restored and be permitted to return. We will soon be sending to the many friends our half-yearly letter containing subjects for prayer, which we know will be remembered before the Throne of Grace. This eighth term of the Bible School closes at the end of December. We are much in prayer for definite blessing during these closing days.—Mrs. W. S. Horne.

Kianfu.—"With regard to the conditions in Kianfu during the recent troubles: We have had no actual fighting in Kianfu, although our soldiers were engaged in fighting farther north. Conditions were very unsettled all summer long. We never knew what time trouble might come our way. Rumors were very bad, and the relaxing of the hand of the law consequent upon the rebellion made robbers and other wicked men exceptionally active. The climax came one Saturday night when a division of Li Lieh-chuin's retreating army, beaten and demoralized, reached Kianfu. They made certain demands upon the gentry, threatening to loot and burn if their demands were not granted. People fled from the city by the thousand. Never before have I seen the people in the Kianfu district so thoroughly frightened. In the end, the matter was settled by the payment of \$2.50 to each soldier. When they had received this they went on. On many occasions when the demands of Li's retreating soldiers were not granted, they shot and killed without mercy. We were cut off from communication with those without, as both mail and telegraph service had been cut off."—A. E. Brownlee.

HONAN.

Chenchowfu.—"We continue to have much encouragement in the work, and are cheered by considerable earnestness on the part of a number of the Christians to engage in some service for Christ. Several are doing voluntary colportage work and preaching in their own locality. One of the members, who was received into the Church this year, has built a good sized room at his

home, which is to be used as a preaching place. This was all his own idea, and already the village school teacher, along with some others, is deeply interested in the Gospel.

"We had a very profitable time at our autumn conference from the 14th to the 16th November. Mr. Owen Stevenson and Mr. and Mrs. George Anderson kindly came over and gave help. The church was well filled at most of the meetings, and many outsiders attended. We had the joy of baptizing five men and three women, all of whom came from the country."—E. G. Bevis.

SHANSI.

Kiehshu.—"Many of you have been uniting with us here in intercession for our conference, and you will be glad to know that your prayers have not been in vain. We had a large attendance, and most of those who came remained for the whole six days, in spite of the fact that their harvest was not all gathered in and put away. They listened very attentively, and we felt that the messages which God gave Mr. Hsieh were especially adapted to the present needs of the Church in China. We were thankful that Mr. Hsieh was able to attend our conference, and believe that the teaching he gave will result in permanent blessing to the work. We had the joy of receiving nineteen into Church fellowship. Of this number nine were men; three were school boys; six were women; and one was a school girl. The three boys are the first-fruits of our Boys' Boarding School, and I would ask your earnest prayers that they may be wholly Christ's, and be used in winning many others to Him. One of the women baptized was formerly a bitter enemy of the Gospel; but she saw such a great change in her son-in-law after Mr. Goforth's meetings some four years ago, that she gradually ceased to persecute, and herself became a believer."—Miss F. L. Morris.

ANHWEI.

Ningkwofu.—"I have just returned from a ten weeks' journey in the country. It has been a time of rich blessing, and the Lord has been very present with us, giving opportunities for preaching the Gospel. I also had many a heart-to-heart talk with one and another at the wayside inns. One old man, whom I met, and with whom I had a long talk, informed me that he was captured during the T'ai-ping rebellion. On attempting to run away, he was recaptured and four characters tattooed on his forehead, so that he was practically a slave. Having told me something of the awful sufferings through which he had passed, I was able to speak to him about the One Who suffered on our behalf, and Whose visage was marred more than any man's. It was a joy to speak to the old man; he listened with such interest. "There has been much to encourage one during the journey, especially in

the Tongan district. The church at Panch'iaot'eo is not in a satisfactory condition, owing to friction between two of the leaders. I called them together, pleaded and prayed with them, and promised to pay another visit in a short while. The village lies about fifty-three miles to the south of Ningkwofu, in the heart of some high mountains. The Christians are scattered about in out-of-the-way places, and many of them are unable to attend the services during the wet season."—P. C. Mather.

YUNNAN.

Yunnanfu.—The work here in this city is indeed very encouraging. Since I came here I have witnessed the baptism of twenty-nine who have been received into the Church. Twenty of these were received at one time, more than on any previous occasion in the history of the work in Yunnanfu. We hope to receive about ten more this month. The Lord is greatly blessing the work. The numbers still continue to come, and almost every Sunday the chapel is full. This is great cause for thanksgiving to our Heavenly Father. It does the heart good to see Jesus being lifted up, and souls coming to Him and finding rest and peace from all their sins. We are praying that God will graciously visit us with still greater things, and that we may yet see large numbers coming from darkness into the glorious liberty which is in Jesus Christ.

One longs to see the southern part of this province opened up to the Gospel, and many missionaries occupying different parts. It has been much upon my heart, and I trust that the Lord will thrust out many workers for this much neglected and needy part of China. While there is much to encourage in the work, Satan is always busy, and is ever seeking to hinder the work. We need to see more of the Spirit of God being manifested in the lives of some of the Christians, and one feels that this is lacking. There does not seem to be the same power in their prayers, and in their testimony that there was a little while ago, and we are much in prayer to God that He will convict and cleanse. There is trouble between those who are leaders, and who should show the example to their brethren. Will you join us in prayer that God will so open their eyes to enable them to see their error, and that we may see a gracious reviving of the work.

All things are at peace in this province, by which I mean politically. Just recently there arrived a new governor to take over affairs, and it was thought that there might be trouble between the troops he was bringing, and those here. But we are happy to say that they have settled down quietly, and we trust there will be no trouble. We had the pleasure of calling upon the new governor this morning, and found him very amicable. He is not a stranger to the ways of the Gospel. We trust that he may yet take his stand for the Lord.—J. D. Fullerton.

Editorial Notes

DR. W. H. Griffith Thomas, of Wycliffe College, Toronto, is putting the Church under great obligation to him through his contributions to religious literature. He is the author of several notable books. The last of these is an expansion of the lectures which he recently delivered at Princeton Theological Seminary, under the title of "The Holy Spirit of God." The lectures when given were greatly blessed of God; and the book will extend the blessing, having this quality, that it is not only scholarly, but also and preeminently spiritual. The book may be obtained from Longmans, Green and Company, New York, for \$1.75, postage extra, or from the Upper Canada Tract Society, Toronto, for \$1.65, postage extra.

A circular letter has been issued, signed by Dr. J. Timothy Stone, Dr. Robert McW. Russell, Dr. Wm. G. Moorehead, Principal T. R. O'Meara, Dr. W. H. Griffith Thomas, and others, which invites believers to attend a Prophetic Conference, to be held in the Moody Bible Institute, at Chicago, from February 24th to the 27th, inclusive. It is hoped that there may be a large attendance, and that the addresses delivered will re-emphasize in the minds of Christians that the coming of Christ is the true hope of the Church. There are many unmistakable signs that the sands of this age are rapidly running out, and that the second advent is as rapidly drawing near. Let prayer be offered that the Conference to be held may open men's eyes to see the truth and their hearts to receive it with joy.

There was received in the year 1913 at the Toronto office the sum of \$29,340.74. There was received at the Philadelphia office the sum of \$52,278.26. This makes a total of \$81,619.00. In the year 1912, there was received a total of \$73,842.52. Therefore, in spite of the cessation through the death of the donors of certain regular contributions, the donations increased in the year 1913, as compared with those of 1912, by the sum of \$7,776.48. We would ask our friends to offer praise with us to our heavenly Father for this blessed record of faithfulness on His part. Prayer has indeed been answered, and the praise is due to God and to Him alone. But we would thank the kind donors who have had part in this ministry. They have been laborers together with God, and we are very grateful to them for all the love and sacrifice which their gifts represent. May a rich rewarding be theirs!

The above record, and the fact that the Mission in North America has finished the first twenty-five years of its service, have suggested a review of those years from a financial standpoint. This has proved interesting and encouraging. Our receipts in the years herewith noted were as follows.—in 1888, \$3,389.55; in 1898, \$35,097.45; in 1908, \$50,985.00; and in 1913—as stated above—\$81,619.00. Adding the sum of the receipts of all the twenty-five years gives a grand total of \$1,130,692.36. Thus it will be

seen that there has been a steady increase of receipts from the small beginning in 1888 to the much larger ending in the past year. And thus also it will be seen that the sum total has reached the large amount of over a million of dollars. When it is remembered that each donation was unsolicited, and, therefore, was a free-will offering, the record becomes the more remarkable.

The "Missionary Review of the World" gives some startling facts about China and the Chinese. Every third person who lives and breathes upon the earth is a Chinese. Every month in China 1,000,000 souls pass into eternity. Of the 2,033 walled cities of China, 1,557 have no resident missionaries. Tens of thousands of towns and villages have no centre of gospel light. After a century of work, out of every 1,000 people, 999 have no Bible, and this would be true even if every copy printed was still in use. Surely such facts ought to move the hardest heart to compassion. And compassion ought to move the most reluctant life to action. It is said of the Lord that when He saw a leper He had compassion upon Him. And then the Scripture adds: "He put forth his hand and touched him."

"By his light I walked through darkness;" (Job 29: 3). It is generally conceded that these are peculiarly dark days, and that the darkness is not lessening, but deepening. The conditions in state and church, in the world and in religious circles, are unsettled, threatening. Men's hearts are failing them for fear, and even the most optimistic amongst men are wondering from whence deliverance from evils is to come. The current magazines, the weekly and daily newspapers, political speeches, and pulpit sermons all voice a common anticipation of impending evil. The various panaceas which are proposed, political and religious, are the evidence that it is commonly recognized that something curative is sorely needed. The departure of the church from spiritual into social service is the acknowledgement that the world is in deep distress, and that some last effort must be made to set it right. Meanwhile, individual Christians are perplexed beyond measure as to how to regulate their lives in the midst of prevailing conditions; as to the place where one may rightfully worship, as to the preachers to whom one may rightfully listen, as to the Christians with whom one may rightfully have fellowship. It is all a darkness which may be felt. And hence a cry for light is going up from many a soul. And, thank God! the answer is near and clear. "By his light I walked through darkness." There are no shadows about God's throne; and He who of old commanded the light to shine out of darkness, can ever shine in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ. What we need then, whatever darkness may surround our paths, is to go forward with our faces full turned toward Christ. When we walk thus we walk in the light, even as He is in the light.

MONIES ACKNOWLEDGED BY MISSION RECEIPTS, JANUARY, 1914

FROM PHILADELPHIA

FOR MISSIONARY AND GENERAL PURPOSES:

Date No.	Amount	Date No.	Amount
1—1....	\$250 00	15—55....	\$5 00
2....	13 50	56....	5 00
3....	1 76	57....	2 50
2—4....	25 00	58....	1 00
5....	4 05	59....	1 00
6....	5 00	60....	5 00
7....	10 00	61....	50 00
8....	6 00	62....	25 00
10(Int.)	72 15	63....	75 00
3—11....	4 40	64....	540 00
12....	4 50	66....	10 00
13....	5 00	19—67....	1 00
14....	25 00	68....	100 00
5—16....	416 66	69(Int.)	62 50
17....	500 00	70....	30 00
18....	75 00	20—73....	50
19....	3 00	74....	5 00
20....	1 50	75....	5 00
21....	60	21—76....	5 00
6—23....	40 00	77....	1 10
7—26....	10 00	78....	24 00
27(Int.)	61 00	79....	65 00
28....	2 00	22—81....	4 00
30....	3 00	82....	25 00
31....	2 50	23—84....	50
32....	2 50	85....	23 27
8—34....	75 00	24—88....	5 00
36....	50	26—89....	10 00
37....	175 00	90....	20 00
10—41....	2 00	91....	50
42....	72 00	92....	5 00
12—43....	7 00	93....	20 00
44....	4 50	94(Int.)	62 50
45....	10 00	28—95....	5 00
46....	10 00	96....	3 00
47....	9 50	97....	50
48....	350 00	98....	10 00
51....	25	99....	1500 00
52....	50	30—101....	125 00
13—53....	1 00	102....	20 00
14—54....	5 00	103....	50

FOR SPECIAL PURPOSES:

2—8....	\$15 00
3—15....	30 00
5—22....	25 00
6—24....	10 00
25....	25 00
7—29....	30 00
33....	2 00
8—35....	15 00
38....	15 00
9—39....	25 00
40....	30 00
12—49....	150 00
50....	52 50
16—65....	960 00
(Office rental)	
19—71....	30 00
20—72....	15 00
21—80....	17 20
22—83....	60 00
23—86....	4 38
87....	3 00
29—100....	10 00
31—110....	17 50
111....	30 00
112....	30 00
113....	30 00
114....	25 00
115....	15 00
	1,651 58
(Anon.) An opal ring.	

SUMMARY:

From Philadelphia—

For Missionary and General Purposes.	\$5,245 74
For Special Purposes	1,651 58
	\$6,897 32

From Toronto—

For Missionary and General Purposes.	\$2,104 41
For Special Purposes	461 50
	2,565 91
	\$9,463 23

FROM TORONTO

FOR MISSIONARY AND GENERAL PURPOSES:

Date No.	Amount	Date No.	Amount
1—1....	\$0 50	13—73....	\$2 00
2....	5 00	74(Anon.)	1 00
3....	9 84	75....	70 00
4....	4 50	76....	1 00
5....	10 00	77....	33 00
6....	5 00	78....	50
7....	5 00	79....	11 20
3—8....	1 25	80....	10 00
9....	1 00	81....	10 00
5—13....	10 00	15—82....	50
15....	4 50	83....	2 00
16....	50	84....	4 50
17....	50	85....	2 60
6—19....	1 00	86....	5 00
21....	9 50	87....	4 40
22....	1 00	16—88....	1 50
23....	50 00	89....	15 00
24....	50 00	90....	15 00
25....	5 00	17—97(Anon.)	4 00
26....	4 50	99....	3 75
27....	25 00	19—103....	25 00
28....	1 50	104....	50
30....	29 10	105....	5 00
7—32....	1 00	107....	10 00
33....	100 00	108....	75 00
35....	2 50	109....	5 00
37....	5 00	110....	2 00
38....	10 00	111....	1 50
39....	5 00	20—112....	1 50
40....	5 00	113....	4 85
8—41....	4 50	114....	14 00
42....	4 50	115....	4 00
43....	2 50	116(Int.)	155 92
44....	50	117....	5 00
45....	2 50	118....	21 00
46....	10 00	21—120....	25 00
47....	5 00	121....	50 00
48....	5 00	122....	50
49....	1 00	124....	5 00
50....	5 00	23—127....	25
51....	25 00	128....	26 00
52....	35 00	131....	5 00
53....	95 00	132....	8 85
9—56....	4 00	24—133....	50
57....	50	134....	50
58....	38 00	136....	3 00
59....	5 00	137....	5 00
10—60....	10 00	139....	10 00
12—61....	3 00	140....	10 00
63....	50 00	26—141....	5 00
64....	10 00	142....	5 00
65....	50	143....	5 00
66....	2 50	27—145....	15 00
67....	5 00	28—146....	5 00
13—68....	5 00	147....	25 00
67....	2 00	148....	1 00
70....	2 00	150....	10 00
71....	1 00	151....	3 25
72....	2 00	29—153....	21 00

FOR SPECIAL PURPOSES:

3—10....	\$25 00
11....	8 00
5—12....	6 00
14....	5 00
18....	5 00
6—20....	5 00
29....	15 00
31....	4 20
7—34....	15 00
36....	2 50
8—54....	35 00
55....	5 00
12—62....	10 00
16—91....	5 00
92....	5 00
93....	5 00
94....	5 75
17—95....	5 00
96....	5 00
98....	15 00
100....	1 00
101....	1 00
102....	10 00
19—106....	5 00
21—119....	4 20
123....	5 00
125....	10 00
126....	10 00
23—129....	10 00
130....	30 00
24—135....	20 00
138....	2 50
27—144(Anon.)	25 00
28—149....	10 00
29—152....	14 30
154....	37 00
155....	4 20
30—158....	48 60
159....	3 00
164....	6 25
31—169....	18 00
	\$461 50

MONTHLY NOTES

BAPTISMS.

Kansu—	
Tsinchow and out-stations	16
Shansi—	
Tienchen	1
Yungningehow	5
Kuwo	9
Honan—	
Chenchowfu out-stations	8
Yungning	2
Kwangehow and out-station ...	13
Szechwan—	
Kiatingfu and out-stations	8
Kiungchow out-station	9
Kweichow—	
Anshunfu out-stations	649
Tuhshan	3
Kiangsi—	
Takutang	5

Sinfenghsien out-station	1
Ningtu out-stations	5
Anhwei—	
Anking out-station	3
Chekiang —	
Hangchow out-stations	19
Wenchow out-stations	51
Pingyanghsien out-stations	18
Chuchow	21
Lunghuan and out-stations ...	50
Yunhwo	11
Sunyang and out-stations	10
Launchi and out-stations	6
Hunan—	
Nanchowting	1

Previously reported (1913) 3,221

Total 4,145

Births.

November 14th, at Anshunfu, Kweichow, to Mr. and Mrs. E. A. Merian, a son (Ernest Othniel).

November 29th, at Nanchang, Kiangsi, to the Rev. and Mrs. E. A. Brownlee, a daughter (Norma Maurine).

Marriages.

November 27th, at Tengyueh, Yunnan, Mr. C. G. Gowman, to Miss A. C. Dukeshere.

Deaths.

November 29th, at Nanchang, Kiangsi, Norma Maurine Brownlee.

Departures.

February 19th, from Vancouver, Doctor and Mrs. C. C. Elliott and four children (returning), also Miss M. E. Green, for Shanghai.

PASTOR HSI

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By

MRS. HOWARD TAYLOR

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"May the Christian reader of this book be stirred, not by the interest merely that its style and matter will naturally excite, but to an abiding resolve, by prayer and practical consecration, to hasten the day when China shall be evangelized and her Church cared for by her own sons."

D. E. Hoste.

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CHINA INLAND MISSION

Germantown, Philadelphia, Pa.
507 Church St., Toronto, Ont.

EVERLASTING PEARL

One of China's Women

By ANNA M. JOHANSEN

of the C.I.M., Yushan, Kiangsi

A New Book

Post Paid, 50c.

"A warm, close day in May, in Central China . . . 'A daughter born to the Tu family!' . . . The women . . . hobbled on their small feet to the little house . . . small, unpretentious . . . with mud walls and a tiled roof . . . One visitor could not help whispering, 'What a pity it is not a boy!' . . . But as the first child, even a little girl received a welcome . . . The fortune-teller, having been told the day and hour, declared the child had been born under a lucky star . . . The name Ch'ang-Chu . . . means 'Everlasting Pearl' . . . But she went by the name of Nu-ku, or girl-dog, given to deceive the evil spirits.

"One day when about six years old, she saw her mother working on a pair of small shoes. 'Your feet are getting so big and clumsy it is high time that you had them bound!' . . . Night after night she cried herself to sleep . . . until her shoes were tinier than those she had worn in her babyhood . . . A sign that her mother cared for her and meant to marry her well.

"Thirteen years old . . . many relatives and friends urged arrangements for her future. 'She ought to be engaged.' . . . Again we pass over a few years . . . Everlasting Pearl had now reached the age of seventeen, and her future husband was twenty-nine . . . A lucky day, the 3rd of the 11th month, had been chosen for the wedding. . . . It was a proud day in the young girl's life . . . The home Everlasting Pearl had entered was not a rich one, the members were simple, hard-working people, ordinary country farmers.

"During the fifth year of married life her sorrows began . . . Her father; Her mother! Where had they gone? . . . No Resurrection Morning to look forward to . . . The husband taken ill . . . deprived of reason . . . Her brothers-in-law offered to kill her husband, thinking they might do the young wife a service . . . But she would rather do his work and earn what was necessary to supply his needs as well as her own . . . For seven years he remained . . . when death knocked."

The above is but the lightest sketch of the beginning of this story of a Chinese woman's life. Her conversion was 'like that of the Apostle Paul, a radical change, and like him, she began to preach the Truth in Christ Jesus.' And to-day she is 'still living and working for God.'

以便以設耳

EBENEZER

CHINA'S MILLIONS

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
MARCH, 1914

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

耶和華以拉

JEHOVAH-JIREH

CONTENTS :

THE CONDITION OF THE HEATHEN.—*By Mr. Walter B. Sloan.*
EVANGELISTIC AND COLPORTAGE WORK IN CHEN-
CHOW.—*By Rev. E. G. Bevis.*
WORK AND OPPORTUNITIES IN TIENTAI.—*By Rev. W. A. McRoberts.*
AVENUES FOR SERVICE IN KINHWA.—*By Mr. H. G. McMaking.*

THE YEAR'S WORK AT YINGCHOW.—*By Rev. H. S. Ferguson.*
FOR INTERCESSION AND PRAISE.
TIDINGS FROM THE PROVINCES.
EDITORIAL NOTES.
DONATIONS.
ILLUSTRATIONS.



A MONASTERY IN CHEKIANG. NOTICE THE MISSIONARIES WHO ARE RESTING AND DOUBTLESS USING THE OPPORTUNITY TO PREACH THE GOSPEL.

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

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D. E. HOSTE, SHANGHAI, CHINA.

Director for North America,

HENRY W. FROST, PHILADELPHIA, PA.

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Rev. Robert Wallace, London, England.

Prayer Meetings on behalf of the **Work in China**
connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., 235 School Lane.....	Weekly, Thursday, 4 p.m.
Germantown, Pa., Church of Atone- ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Lockport, N.Y., 146 Mulberry Street	Monthly, the last Friday, 7.45 p.m.
Buffalo, N.Y., Room 210 Central Y.M.C.A.	Monthly, the 3rd Monday, 8 p.m.
Niagara Falls, N.Y., 562 Third Street...	Monthly, the 3rd Tuesday, 3 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St...	Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.....	Monthly, the 2nd Monday, 7.30 p.m.
Detroit, Mich., 30 La Mothe Ave.....	Monthly, the 1st Monday, 8 p.m.
Detroit, Mich., Highland Park Rescue Mission	Monthly, Fri. before 1st Mon., 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch. Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Bull Mission, Wentworth Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.	Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard..	Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Louisville, Ky., 512 West Kentucky St..	Weekly, Monday, 7.45 p.m.
Palestine, Texas	Monthly, the 2nd Wednesday evening.
Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission..	Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.....	Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.	Monthly, the last Monday, 8 p.m.



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IN CANADA:

507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, MARCH, 1914

The Condition of the Heathen

BY MR. WALTER B. SLOAN

IN directing the attention of our readers to this subject, we do not intend to dwell upon the life of the heathen in the aspect of its social conditions or its human relationships. Of these we hear much said in our day. We desire to call attention to the teaching of Scripture upon a comparatively neglected subject, namely, the condition of the heathen in their relationship to God.

When the Lord Jesus was asked (Matthew 22: 36-40), "Master, which is the great commandment in the law?" His answer was that it was to love God with all the heart; and then He added, "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets," thus distinctly showing us that our relationship with God is that which determines our relationship with each other.

Let us, then, in faithfulness to our Lord's teaching, trace all the darkness and sorrow in the life of the heathen, as we know it to-day, back to its real origin, namely, the wrong attitude in which they stand toward God.

When Paul, the great Apostle of the Gentiles, proceeds to lay bare the awfulness of human sin as seen among the heathen, in the first chapter of his Epistle to the Romans, he commences by charging them with having turned from the knowledge of God; and then he proceeds to show how, as they put God further and further from their thoughts, they plunged deeper and deeper into the most terrible iniquities. As it is our purpose at present to dwell upon the Godward side of the condition of the heathen, we shall now consider, in the chapter above referred to, the verses which specially tell us of how the knowledge of God was lost (Romans 1: 16-23).

The Apostle is here speaking of his confidence in the Gospel as being God's power to salvation, because in it the righteousness of God is revealed to faith, and then he tells us that the reason why this Gospel has



A SCENE NEAR TAIKU IN SHANSI

been revealed is because the wrath of God has been revealed from heaven against all ungodliness and unrighteousness of men.

Before proceeding further with his argument, let us consider the fact which he has just stated. It is *not* that the Gospel having been revealed, there then follows a revelation of wrath on those who reject it; but, that wrath having been first revealed against *sin*, then the Gospel is revealed that men may be saved from it. The question is sometimes put, Are men to be condemned who have never heard the Gospel? Such a question seems to presuppose that condemnation has come because of the Gospel on those who reject it; whereas the Apostle's teaching here plainly is that the Gospel has been sent because the condemnation was already there. Men are going to be condemned for sin. They would have been so had there been no Gospel at all. The hearing and neglecting the Gospel does not constitute the ground of a sinner's judgment, although it greatly increases his responsibility.

The Apostle's teaching in his Epistle to the Ephesians as to their condition before they heard the Gospel is fully in accord with his teaching here. We

read in Ephesians 2: 3, "... by *nature* the children of wrath, even as others;" and again (verse 12), "... having *no hope*, and without God in the world." The heathen are not going to be condemned for the rejection of a Gospel they have never heard, but they are already under condemnation for their sin.

Again, in Acts 4: 12, we read: "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved." How great is the responsibility of those of us who know the saving power of that Name to make it known to others who know it not!

"Can we whose souls are lighted
With wisdom from on high—
Can we, to men benighted,
The lamp of life deny?
Salvation! Oh, salvation!
The glorious sound proclaim;
Till earth's remotest nation
Has learned Messiah's Name."

Returning now to the Apostle's argument in the last clause of Romans 1: 18, we find that those against whom God's wrath is revealed are those "... who hold down the truth in unrighteousness" (R.V.). Our English word "suppress" quite represents the meaning here. Men are charged by the Holy Spirit with "holding down" or suppressing the truth by walking in unrighteousness. The "truth" that is specially referred to we see from verse 20 to be "His eternal power and Godhead." The Apostle now shows us in the nineteenth and twentieth verses in what way God had made the truth of His eternal power and Godhead known: "That which may be known of God is manifest in (or to) them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, ... so that they are without excuse." In many parts of Scripture our attention is directed to the way in which the visible creation speaks of the invisible God. See Psalm 19: 1-6; Isaiah 40: 26; and Psalm 97: 6: "The heavens declare His righteousness, and all the people see His glory."

Observe that men are here said to be *without excuse*, and verses 21-23 continue to show us the responsibility of men in turning from the knowledge of God that they had: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

When they knew His power and Godhead they would not acknowledge it in worship and thanksgiving, but, turning

from God, they made gods according to their own thoughts, and worshiped them. It is a striking fact (confirming the truth of this portion of Scripture) that the further back we go in the records of the nations of the world, the more clear and distinct do they become as to the existence of the One living Almighty God. As ages have rolled on, there has been a continuous declension from that knowledge of the unity and majesty of God which existed at first, down to the deepest depths of idolatry.

We see, then, that God's wrath is revealed from heaven against the ungodliness of men, which consisted in their turning from such knowledge of God as they had unto unrighteousness; and now God sends a full revelation of Himself in the Gospel of His Son, that those who are without the knowledge of Himself and without hope may be brought to repentance and salvation.

Let us now direct our attention to the words of Paul when he is personally brought into contact with the idolatry of the people of Lystra (see Acts 14: 11-18). A cripple has been made to stand upright by the power of God through His servant, and the people forthwith regard Paul and Barnabas as being two of their gods who have come down to them in the persons of men, and proceed to offer sacrifices to them at the gates of the city. Stirred in spirit as they behold this turning of the truth of God into a lie, and rending their clothes, they run in among the people, while Paul addresses them in these words: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." He calls their attention to



A CROWD GATHERED TO VIEW THEATRICALS OUTSIDE THE CITY WALL.

God as the Creator of the material world by which they were constantly encompassed, thus appealing to them of His existence and His power. He tells them at the same time that their gods are but vanities; and such they must, from experience, have known them to be: for gods which are without life cannot do anything on behalf of those who worship them. In verse 16 he further tells them that God has "suffered all nations to walk in their own ways." They began by departing from God and choosing their own ways, and in these ways they are permitted to walk until the Gospel comes with its demand for repentance and its offer of life. But even during this intermediate period God has not left Himself without a witness to the nations of the earth; which witness came through His gracious dealings with men, in sending rain and fruitful seasons, and filling their hearts with food and gladness (verse 17). And, forasmuch as God, in these ways, gave men a witness of Himself, men on their part were responsible for not believing in the living God from whom the witness came, and for believing in gods of whose existence there was no witness at all.

We who are accustomed to the full, clear light of the Gospel are apt to think that men are not responsible unless they have had that light, simply because the light of the Gospel puts us in a position of such overwhelming responsibility; but let us not lose sight of the fact which Scripture brings before us, namely, that God's existence and His power are constantly presented to man everywhere in creation and in providence, and that man is responsible when he does not acknowledge God in these things, but instead acknowledges gods which are the creation of his own imagination.

We have still another portion of Scripture to consider which bears very definitely on this great theme—Acts 17: 22-34.

Paul has come to Athens, the greatest seat of arts and learning in his day, and yet, alongside of all its mental culture, he finds the city "wholly given to idolatry." Again, as at Lystra, his spirit is stirred within him. It has been said that at this time in Athens there were more gods than there were men. Amongst the other "devotions" the Apostle beholds an altar "to the unknown God," and when he stands on Mars Hill to address the Athenian idolaters this inscription is the subject of his discourse. He points out to them (verse 24) that He who made the worlds is Lord of heaven and earth, and cannot therefore

dwell in temples made with hands. From the creation itself they should have known that the glory of the Creator must be far above all earthly temples.

Again (verses 25-29) he points out that God is the Giver of life, the Creator of man himself, and that He "hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord." The arrangement of the seasons and all the natural surroundings have been planned to direct man's attention to God. Nay, more, He is actually so near to every one of us that we really "live, and move, and have our being" in Him, to which fact some of their own poets were witnesses. And now he presses home upon them that they are in a false and responsible position while living in idolatry: "Forasmuch then as we are the offspring of God, we *ought not* to think that the Godhead is like unto gold, or silver, or stone," etc. Whatever we *ought not* to do, we are responsible if we do it; and the whole bearing of the argument here is that it is unreasonable and foolish to regard material things, which man can himself shape and fashion, as if they were actually the God who had first created the man.

In verse 30 we have a parallel passage to the one upon which we have already dwelt in Acts 14: 16. We must not suppose, from the expression in our Authorized Version—"the times of this ignorance God winked at"—that the Apostle means to suggest that God looked lightly on sin. In the Revised Version we read "God overlooked;" and the meaning evidently is that God delayed visiting man's ungodliness with the immediate punishment which it merited; but that now, the Gospel having been made known (verse 31), judgment is hastening after it—a judgment of the world in righteousness, a judgment upon sin as sin.

And so, God having made known the fulness of His grace, *commands* all men everywhere to repent. It is the Lord's last commission to His disciples that "repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem."

In the full knowledge that men are only sinking deeper into idolatry and sin, although God is present to them in nature and providence, let us see to it that we give full obedience to our Lord's command, and let them have the Gospel through which alone they can be brought to repentance, and to receive the remission of their sins.

Evangelistic and Colportage Work in Chenchow

BY REV. E. G. BEVIS, CHENCHOW, HONAN

WE have reason to be devoutly thankful to God for His manifold grace and guidance in the work of another year which outwardly has been a troubled one, and yet one of much progress and blessing. All glory be to Him!

In the spring, famine threatened through drought, then the trouble in the South broke out, unsettling the public mind. This district, however, was not very seriously affected, but high prices and much distress prevailed.

Very gratifying progress has been made in evangelistic work in this city and district. Not only have our nine helpers overtaken much, but good work has been done by a number of the Christians, in fact the earnestness of the members in bringing others under the influence of the Gospel is a marked feature of the work. One member who lives eighty *li* away spends a good part of his time in preaching and book-selling; another, only baptized this year, built a good sized room at his home, and fitted it up as a



THE BOOK ROOM AT CHOWKIAKOW, HONAN

THE BIBLE AND CHRISTIAN LITERATURE DEPOT AT CHOWKIAKOW, KNOWN LOCALLY AS THE "SEEK REALITY" BOOK ROOM. MR. WANG, THE HELPER, STANDS BEHIND THE COUNTER

Photograph by R. H. Mathews

preaching place. These and many other instances are hopeful signs.

At the Taihaoling fair we erected our preaching tent, as usual, and a force of thirteen evangelists and preachers, and two Bible women, did one hundred and thirty-eight days of work among the pilgrims, who gathered in considerable numbers for about half a month. Judging by the numbers attending the fair the power of idolatry is declining rapidly, and the gospel message is taking hold mightily. All our helpers and a number of Christians worked the large fair in the city here in August.

A large number of other fairs and theatrical gatherings have been worked, and many copies of the Scriptures and Scripture portions sold. The evangelists have done much preaching in and around our six out-stations, so that including the widespread labors of our colporteur, a strong front has been presented in evangelism. Praise God for this.

Regular preaching has been carried on in our front street chapel, which will seat fifty persons, so that hundreds have heard the Word. At dusk the children, led by old Mr. Wang, gather and sing hymns and pray. This serves to gather an audience of adults for the later service.

COLPORTEUR WORK

Colporteur Chao has made splendid progress this year, much exceeding that of last. He covered the whole district, and made tours all about the outskirts where ordinary preaching is not done, reaching

places from two hundred *li* on the east and south-east, to four hundred *li* on the west to his home at Mihhsien, which he visited during the summer, doing work among his own people. In all he traveled four thousand, seven hundred and twenty-five *li*, and his personal sales amounted to three thousand, two hundred and sixty volumes of Scriptures, also some hundreds of calendars, etc. He worked sixteen fairs, including the Taihaoling, where he occupied a stand for twenty days. Markets to the number of ninety-six were also visited. At these large numbers of people gather, mostly in the morning, affording a good opportunity to reach the village populace. Hence the precious seed has been sown widespread. He was traveling two hundred and thirty-six days during the year. He also does work among the country Christians, and leads services at the out-stations. He is about to enter the Shansi Bible Training School to fit himself for future work. May we pray that he may be a chosen vessel for the Lord's work, for he has splendid capabilities.

In addition to the above, the helpers and others have sold and distributed large quantities of Scriptures, tracts and calendars. Some of these were supplied by the Distribution Fund and the Scripture Gift Mission of London. We are also much indebted to the British and American Bible Societies. Our total circulation of Christian literature amounts to seven thousand, three hundred and eight Scriptures, forty Bibles and New Testaments, one thousand, two hundred calendars, two thousand, two hundred booklets

and tracts, making a grand total of ten thousand, seven hundred and forty-eight volumes. The city and suburbs have been placarded with large texts and tracts, so that in every way the message of life has been brought before the people. It must be noted that our field is a large one, containing much over a million of souls, making it a stupendous task to supply them with the bread of life. The above record indicates that there is a vast awakening among the people, and that they are seeking something higher than their own played-out religions.

This being an educational centre we have many visits from students, and not a few attend the ser-

vices from time to time. At the close of the year books were distributed to all teachers and students in the colleges, and schools of the city. To the former we presented a New Testament and five booklets and tracts. The students received an illustrated gospel and the same number of books. The books were not only well received, but eagerly sought after, and as they are about to scatter for the winter vacation, the books will have a wide circulation. We do this bi-annually, so as to reach all students who come here from seven different districts. Through conversation one finds that numbers of them are wonderfully open to the Truth.

Work and Opportunities in Tientai

BY REV. W. A. McROBERTS

IT is with no little joy that we report the baptism of eighteen persons during the year. Of these the youngest were three maidens of eighteen years of age, while the oldest was a man seventy-five years of age.

Among those received was a Dr. Ou. Nearly a year ago he came to the chapel for medical help, and for the first time heard the gospel. Our Lord's miracles appealed to him, and he began to attend the Sabbath services. It was not long until he was coming daily to read and study the New Testament given to him. "If Jesus will heal me I will be only too glad to help Him with the minor troubles," he told Pastor Ting,

but as the days went on and he got no better his interest began to flag. His reading was directed to 2 Corinthians 5, and after a little time the old man exclaimed, "With the hope of heaven and a new body why should I grieve for this old body?" Then came a day when he was reading 1 Thessalonians and some questions concerning the Lord's second coming puzzled him. Pastor Ting, who

lives at the chapel, was consulted, and soon the old gentleman was rejoicing in the hope of His coming. As he was going out he turned to Mr. Ting and said, "If Jesus should come do not fail to come to my house and call me. I may be asleep, and you know I am rather hard of hearing. Do not fail to call me!" Some months ago he seemed to be dying. We visited him and he told us that a few nights before he thought his time had come. "I know I am a Christian, but I asked God to give me some verse of scripture to help me and comfort my heart. Suddenly I thought of this verse, 'Father, into Thy

hands I commend my spirit,' and my heart was at rest. What joy and peace I have." He recovered, however, and a few weeks afterwards asked for baptism. A special service was arranged, and he was received into church fellowship. Over seventy years in darkness in his last days to find the light! Praise God! On Christmas day he was brought to the chapel in a chair, and after the pupils of our different schools had repeated, from memory, scores of scripture verses, the old man insisted on taking part, and supported by two Christians, he stood and recited not a few passages of scripture.

Some months ago two exceptional marriages

were consummated in Tientai. All of the young people were Christians, and three of them the children of Christians. One of the young men is the son of Pastor Ting, and a foreign trained doctor, while his bride is the daughter of a city elder. One could scarcely suppress a smile when the good pastor made them join hands. Truly this is New China!

There is a unique opening in a village, some seven

miles from the city, which is in great repute as the birthplace of scholars and officials. For some months the leading man of the place has been attending our services. For eight generations there have been men in this family with literary degrees, and this man is one of nine now living, who have the degree of B.A., or higher. Pastor Ting, evangelist Dzing and the writer accepted an invitation to visit his home. We got there about dark and found not only a satisfying supper, but also a number of "Poems of Welcome," composed by the literati of the village. After the evening meal a crowd gathered in an empty shop and



SCENERY NEAR ODZING, CHEKIANG

listened with more or less interest to the Gospel. In the morning we visited a few of the homes in the village, while after dinner our host conducted us to other villages and homes. He not only proclaimed himself a Christian, but urged others to take the same stand. It is no small matter for a man like him to take a public stand for Christ, and he seems to be a real seeker after the truth. After much thought and prayer we have asked him to teach in our Boys' School next year. There is no need for him to accept such work, as his family is by no means poor, and he himself a doctor of good standing. However, he is willing to give up a practice which earns for him more money than we can afford to pay him as a school teacher. Mrs. McRoberts and Mrs. Ting have also visited this village, with the result that a few women have promised to come to the Bible School. Will you not keep this man and his village before the Lord in prayer.

This year another trip was made to the famous Tientai mountain, in the hope of getting into touch with the many Buddhist priests who live in the temples scattered around the mountains. The first day we visited nearly forty of these temples, speaking to the priests and giving them books. Here and there we

met one who showed some interest in our message, but in most cases the answer was, "We cannot attain—such a plan of salvation is beyond us."

Last week the graduating exercises of the Tientai Government High School were held, to which Pastor Ting and I were invited, along with the chief officials and gentry. Following an address by the president of the school and the chief magistrate of the county, the writer was asked to speak. Catching their attention with a quotation from the Chinese classics, the opportunity was seized to speak a word for Christ. Mr. Ing, the head teacher of English in this school, is a fine Christian young man. He has offered us eight hours a week in our boys' school next year gratis. The second English teacher in the Government School engaged for next year, is also a Christian.

Our own schools have kept up during the year—but we are not satisfied. One young man entered college, another enters next year. The brother of this last one begins a medical course next year in a hospital, while still another young man has offered himself for the work of the Lord, and begins training next fall.

In spite of many rumors in the district, the year has gone by without any serious trouble.

Avenues for Service in Kihwa

BY MR. H. G. McMAKING

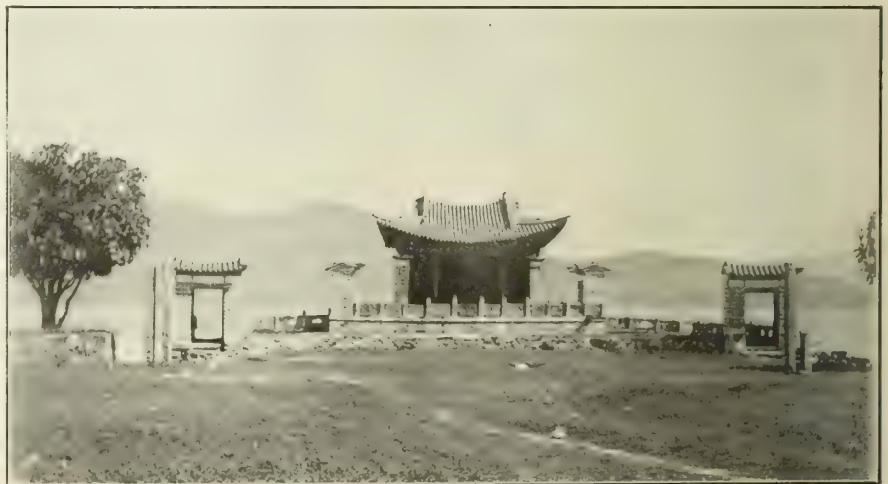
THE past year has been mainly spent in preparation for future work, both by Mr. Dickie and myself; he in superintending building operations, and myself in the study of the language. At the present time we find ourselves with chapel and house nearly completed, the former having a sitting capacity of three hundred, and being to all appearances the same as a chapel at home. We have erected a small bell tower, and every Sabbath day throughout the city shall be heard the joyful sound inviting them to worship. The city has about one hundred temples, each containing idols.

Let me divide the work into three classes—church and evangelistic, school, and hospital. In considering the first we find that reaching the city people is by no means an easy task, although it is easier now since the revolution. This is due to several causes, viz.:—the business men all work seven days in the week, and it is a great trial of faith to close on Sundays and give their assistants a holiday. The financial loss involved means a real hardship to very many who live from "hand to mouth." The mercenary mind of the Chinese, and coupled with this the gross idolatry and superstition with which they are enveloped as in a garment, prevent many from becoming believers. When they find that the foreigner has not come to give them good paying positions, but is

preaching a Spiritual Kingdom wherein they are called upon to take up their cross and follow Him, they stumble and fall, saying with the Jews of old, "This is an hard saying who can hear it." John 6: 60.

We are going to make special efforts to reach the students. With the incoming of Western knowledge they realize the folly of worshiping idols, and a great many therefore find themselves with no religious belief. I have seen on the temple walls writing in English made by school boys, and inside the idols are minus a leg, arm, head, etc., and fast falling into decay—this is significant of the times.

The evangelistic work affords much blessing, many believing the Gospel and becoming faithful followers



A TEMPLE, SIMILAR TO THE ONES MENTIONED

of our Lord; but their path is not an easy one, as they are surrounded by difficulties. A great number do not understand the Chinese character, and are therefore deprived of the great blessing of reading the Holy Scriptures. In addition to this they are surrounded by their heathen neighbors and the low moral condition in which they live. These people present an earnest call for prayer that they may grow in the faith and in the knowledge of our Lord Jesus Christ. Leaders are needed who will teach them the Bible. While presenting the above petitions let us not cease to pray for the multitudes who are still sitting in darkness, and are as sheep without a shepherd.

School Work. Our different mission stations in this district have entered into co-operation with the American Baptist Society for education. It is our aim that at each country out-station a school shall be established wherein, in addition to secular subjects, the boys are taught the Bible; and from these they can enter the American Baptist Society city school. Those who are desirous of taking a college course can do so at a Christian college, either at Hangchow or Shanghai.



A GROUP TO BE REACHED THROUGH EVANGELISTIC WORK

Hospital Work. The American Baptist Society is opening a hospital this year with a missionary doctor and nurse in charge. Charges are made for medicines and treatment, and from the first it will be endeavored to make it self-supporting. All who come within its walls will be instructed in the Gospel. It will be the effort of all concerned that the patients in addition to physical healing, shall come into personal contact with our Lord and Savior, the great Physician of souls. In conclusion let me ask your prayers

day by day on behalf of the work here. It is a spiritual work, and must be done on spiritual lines. One realizes more and more that these people are blinded by Satan, and led captive by him at his will. Let us ask ourselves, as stewards of God's truth, whether we are doing our duty in making known the priceless gift of His salvation. Let it not be said of us as of old, that "the Lord wondered that there was no intercessor," Isaiah 59: 16; but rather let us

plead the promise as believers in Christ, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm 2: 8.

The Year's Work at Yingchow

BY REV. H. S. FERGUSON, YINGCHOW, ANHWEI

OUR most important point of contact with the people is the street chapel. Situated as we are on the busiest part of the principal business street of the city, there is constant traffic past our door, and whenever the door is opened an audience is soon gained. Those who pass our door are not nearly all residents of the city, but from the surrounding country as well, and from all parts of the prefecture of which our city is the centre; and even from more distant places, so that from this School of Tyrannus all in this part of Asia may hear the word of God. But our street chapel has been opened three times daily during the past two years, and they have not all heard yet, unlike Acts 19: 10. Our street chapel needs to be turned into a school for training native preachers. We need efficient native preachers, and the street chapel is the place to train them. Chinese Christians are very ready of speech, but need careful training before they can be trusted to set forth the great themes of the Gospel in due proportion and to give due prominence to the essential Gospel, which is

"Christ in you." They are too poor to be able to give their time to this work without remuneration. We have just lost two promising Christians, both school teachers, whose yearly salaries were fifteen dollars and twenty dollars (gold) respectively, in purely native employ. They have given up these positions and joined the army, where the pay of the common soldier is higher. This of course involves their going wherever the army goes.

It is our custom in connection with the street chapel meetings, when the way of salvation through Christ has been clearly stated, to call for decisions. Those who say they believe are asked a few fundamental questions in order to ascertain whether or not they have heard intelligently, and have an initial knowledge of the Gospel. If they have, their names are recorded in order that we may watch for their souls, but such are not necessarily converted. He whose fan is in His hand winnows and re-winnows this threshing floor. Of more than two hundred whose names were thus recorded, during and immediately

subsequent to the revolution, only three have been baptized yet. Indeed it was evidently not a spiritual movement. At least the spiritual core was accompanied by a mixed multitude. Many fell away as soon as the fear engendered by the war was lifted. Others have not brought forth fruits meet for repentance: have not cut clear from idolatry and other heathen customs. Others, whom we hope have the root of the matter, are nevertheless coming forward with characteristic Chinese slowness; but names, once recorded are kept continually before us, as we watch for those whose hearts the Lord has touched. We have known those who, after deciding for Christ, have been lost sight of for more than a year, yet have returned thoroughly in earnest. The Holy Spirit is working in the heart of every true believer, however immature, perfecting that which has been begun. We are quick to recognize and respond to the first reaching out toward Jesus Christ, though slow to baptize.

Of the three baptized in Yingchowfu this year, one was a substantial citizen, fifty-six years of age. His mother, who is over eighty, was very much incensed at his becoming a Christian, and said to her other sons, "When I die, quickly put me in the coffin and fasten down the lid:" this for fear we would come and take out her eyes and heart to make medicine. She followed him to church occasionally and ordered him home, and when she did so he meekly obeyed. On one occasion she broke in while we were engaged in prayer, and laying at him lustily with her stick, shouted out "There is business at home! there is business at home!" And of course he went home. His patience seems now to have worn down her hostility.

During the year our street chapel has been rebuilt and enlarged; extending back from the street instead of along it, leaving the former doorway clear, so that the traffic of the compound no longer passes through the street chapel, and women, too, have a clear course to their compound at the back without having to thread their way through a concourse of men. Also a site has been purchased for the needed much larger chapel, though the building itself is not yet arranged for.

Besides Yingchowfu, we are in charge of two other stations, at present without resident missionaries. Chengyangkwan and Taiho; the former one hundred and eighty *li* or sixty miles to the Southeast, the latter seventy *li* or twenty-three miles to the North-west. Chengyangkwan is noted for the number of good

Chinese preachers among its church members. Good foundation work was done by former missionaries, and their work abides. The senior members conduct the meetings on Sabbaths and evening by evening in rotation. One result has been the development of a good degree of preaching power. Meetings are well attended, and there are inquirers coming forward. There have been three baptisms during the year, all men. There is only one woman church member, there having been no lady missionary residing there for fifteen years. But the women are quite accessible, coming about freely when a lady missionary visits the station, and attending the services in good numbers; though as a rule only two or three come to the Sunday services. A lady missionary is also welcomed to their homes.

An excellent boys' school of twenty-six pupils is conducted by a Christian teacher on the Mission premises on a self-supporting basis.

Taiho has been vacant but one year. There are not so many Christians there, and not nearly so many good local preachers as at Chengyangkwan; but there have been seven baptisms during the year, the result of previous work. The Taiho colporteur has done excellent work, having sold more than twelve thousand scripture portions, far and wide throughout the prefecture, as well as distributing innumerable tracts, and doing much open air preaching.

The war against opium, vigorously and successfully prosecuted by the late Manchu government, but relaxed during the revolution, was resumed this year with renewed determination. The small crop grown during the year of the revolution realized a tremendous profit, and last autumn (1912) a very great sowing was made by people eager to share in this source of wealth. But none of this large sowing was allowed to mature in



CULTIVATING THE GROUND

the Province of Anhwei, though it cost many executions to prevent it. The inspector sent down by the British Minister in Peking during flowering time made long journeys in the Province without seeing a single flower. The price of the drug has therefore risen by leaps and bounds. It was less than two hundred cash per ounce before the suppression was begun five years ago, or about one-tenth of the value of silver. Even then it was the farmer's most paying crop. Last year it rose to four thousand (4,000) cash per ounce, or double the value of silver, weight for weight. This autumn it has risen to over ten thousand (10,000) cash per ounce, or five times the value of silver. The smuggling in of British opium has now

brought this down to eight (8,000) thousand cash per ounce.

As the result of the scarcity of the drug and the consequent high price, multitudes of victims have perforce broken from it; I think by far the greater number. This was facilitated by the opening of official refuges where medical help was given. These refuges seem to have done real good, though we know of some patients who afterwards returned to the drug.

The opium habit as it exists in China is one of the

greatest calamities that ever befell a nation. The country abounds with opium ruins: families that have been demoralized and reduced from wealth to destruction through the drug. It is the crisis of China's struggle with this serpent, and not the end, that is now upon us. The present high prices and sure market for the drug are due to the unrelenting hold which it maintains on its victims, who are ready to sacrifice everything rather than endure the agony of the ungratified craving. They say with the carelessness of despair, "Who can endure that suffering?"

For Intercession and Praise

UPON the inside of the front cover of China's Millions will be found the times and places where regular meetings for prayer for China are being held. These include the weekly meetings at the Mission Homes in Germantown and Toronto. While renewing and extending a fresh invitation to any who are free to attend these meetings, we publish the following paragraph, which was penned by Mr. Hudson Taylor many years ago: ("There has been a connection, very apparent to those of us engaged in the work, between the prayer-meeting and the amount of blessing experienced in China; when the one has flagged the other has been lessened, and when the prayer-meetings have been good the blessing has increased. Never were we more dependent than at the present time. . . . The very lives of our missionaries may depend upon the faithfulness of God's praying people. We hope, then, that the friends will attend this meeting, not merely for their own refreshment, but as an act of definite service to Christ and to His Church, and as their effective aid in rescuing the perishing. We trust likewise that many at a distance will be present in spirit, and join their supplications, as we hope to do ourselves, with those who gather together.") These words, written nearly forty years ago, are equally applicable to-day.

Below will be found some very definite requests which have been received from our missionaries during the past month.

Anshunfu, Kweichow. Doctor E. Fish gives the following requests: I would be grateful for an interest in your prayers on my own behalf. The needs are great, and in dealing with these people one requires a wisdom and tact which alone can come from the Throne of Grace—the place of power. Then for my assistants, that the right ones may be chosen, and that these may also catch the spirit which must ever dominate us if our work is to be successful in the highest sense. I have often talked to them of our real work, that while it is a splendid thing to be able to relieve pain and suffering, etc., still the work before us as Christians is that of being fishers of men. Our hospital is only a big net, as it were, which it is our privilege to use. Please pray for these dear boys, that our daily contact may prove a blessing to us all; and that they may indeed become skilful in this great and glorious work of angling (I say it reverently) for these precious souls, that even now are waiting, waiting for admittance into our God-given

net. Truly our opportunities are many—therefore please remember us in prayer.

Had I time, too, I could tell you of many a home into which I have gone, homes where other foreigners or Christians have never gone, and whose spiritual conditions are as hopeless as you can imagine. Why was the door opened to me? Nay, why was I entreated so earnestly to go? Simply because a loved one lay ill. China's medical skill had exhausted itself—and the patient too. As a last resort a friend comes for me. These are things to be seen—not to be written about. I almost feel as though I am on sacred ground when I touch upon some of the things I have seen here already. Yes, pray for the homes already entered, and for those that in coming days I hope, by the goodness of God to enter, and is it too much to expect that as the result of our lives and ministry these homes may be brought to the feet of our Lord and Savior Jesus Christ.

Then, please pray for the women and girls in our city. Oh! what lives they must live. How often have I gone out to see a young woman in her teens, or an erstwhile bride, and found them in the last stages of tuberculosis! I think I have seen a dozen such to whom I could hold out no hope of relief. Yet, we must help them, must seek to win them for Christ—difficult as that is in a land where womanhood counts for so little.

Then need I mention lepers as deserving of your prayers? It seems that the very mention of the name is sufficient. Yes, we have lepers here. Just as hopeless and as sad in their own lives and ways as when in accordance to Old Testament law they were driven outside the cities and compelled to live among the tombs and graves, and cover their mouths and cry "unclean! unclean," at the approach of any one other than themselves. I do not know just what in coming days I may be able to do, but I want to make my life and work as far-reaching as I can. I want to do all I can for these people, and perhaps the way may be opened some day to have a home for the lepers, where they can be taught this wondrous story of a Savior's love ere that dreadful disease carries them off to a heathen grave.

These are but a few beacon lights along the dark highways in China. They need your prayers and our labors. I ask your prayers in behalf of all the work committed to our hands in this part of China.

Yuanchow, Kiangsi. Mrs. Porteous in writing from this centre of work, speaks of four young men who are attending Mr. Horne's Bible School, and asks special prayer for them. Their names are: Kao, Liu Li and Huang. Mrs. Porteous also asks prayer for three of their school girls who have taken a stand for Christ, and who are to be the future wives of three of these young men.

Lucheng, Shansi. Mr. R. Williams writes of the freedom which they have had during the past months in preaching the Gospel, and in the distribution of gospels and tracts. He speaks of the apathy of many and the earnestness of some, and asks for the *availing* prayer of God's children in the homeland for the Chinese. He sounds a note of praise to God for the suppression of opium, which has taken place in the district with which he is acquainted. Mr. Williams closes his letter with these words:—"The preaching of the Word in the power of the Spirit is *vital*. Those who love the Chinese can give them nothing better than the Gospel of Christ."

Yenchow, Chekiang. At the close of an interesting account of the work in Yenchow, Chekiang, Mr. Fairclough gives the following items for praise and prayer:

Praise: (1) For protection during the late ill advised rebellion. (2) For opportunities of work among the literati. (3) For the success, in the truest sense, of our young men who are in the Bible Training Institute. (4) For steady growth in numbers at the women's meetings.

Prayer: (1) For the children who have been dedicated to the Lord during the year. (2) For blessing in the home of one of our members who recently built a new house and publicly dedicated it to the Lord. (3) For those who hear the Gospel for the first time. (4) For spiritual comprehension for the great number who are now interested in Christianity. (5) For Christians who hold official positions. (6) For blessing on Scripture distribution.

Yangkow, Kiangsi. A letter from Miss Davis of this station, sounds a note of praise for the



A FISHING SCENE

goodness of the Lord which has been vouchsafed to them in the work at Yangkow during the year. Special prayer is asked for the elder and the work at Kwangfeng. Five other out-stations are mentioned as needing prayer, either for the general work, or in a special way for certain Christians or persons interested. Mention is also made of a boys' class which has recently been organized, and for the girls' school. Prayer is asked, that another missionary be provided, as there are at present too few to cope with the work.

Humility in a Chinese Gentleman. An American in Shanghai, China, describes a little incident fraught with meaning, which he witnessed:—"Shanghai is a flat city, the only places where the streets leave the level are the bridges over the creeks. The four or five coolies that pull the carts get along well enough on the level, but when they come to go up on the bridges, it is no uncommon sight to find them at a standstill, tugging away for some minutes before they can get started again. As I crossed a bridge on my way to the Press the other morning, I saw a well-dressed Chinese gentleman that I knew go to the assistance of a cart that was stuck, and, laying hold of a rope, give just the extra help that was needed to get the cart to the top of the bridge. It must have caused a good deal of surprise to the passers-by, and not least to the coolies. My friend overtook me a few moments later, and said, 'I am very much interested in the laboring classes.' 'Yes,' said I; 'I saw you taking a very practical interest just now.' He answered: 'That is my work; whenever I see them unable to pull their loads, I help them to the top, and then I have a chance for a few moments to preach the Gospel to them. I tell them it is because I am a Christian that I helped you, because I love Jesus. And if I see a wheelbarrow upset in the street' (a very common sight) 'I help the man replace his load and preach the Gospel to him.' By this time we had come to my friend's office, and we separated, but I shall not soon forget the impression the incident made on me. The Gospel that can produce such Christ-like acts of humility and service, will work mighty changes in China."—*Selected*.



A SCENE ON THE YANGTZE

Tidings from the Provinces

KIANGSU.

Tsingkiangpu.—"Last Sunday night one man and two boys stood up after the meeting to profess their belief in Christ, and asked to be received as inquirers. The man has been coming for two years, and is well acquainted with the Gospel. One boy, aged sixteen, is the younger son of one of the deacons; the other, aged fourteen, is a member of a family who are adherents of our church, and we are hoping that the rest of them will also soon be willing to confess Christ. We should be glad of special prayer for these new inquirers."—Miss A. I. Saltmarsh.

KIANGSI.

Kanchow.—"Our boys are finally revising for their examinations, according to the curriculum of the Central China Christian Educational Union. They have worked well, praise God, and we are hoping for good results. Five of the scholars have been baptized, and we are grateful for this. Our pupil teacher, through a gift from home, has been able to go to 'William Nast' College, Kiukiang, where he is taking a teacher's course with over thirty other such students. In his first term's examination, he came out top in Scripture (96%); first in Arithmetic (100%); first in Chinese language (100%), and second and third in other subjects. You can imagine how our prayers and hopes centre in this young man as a Christian teacher for our school."—Mrs. J. Carver.

HONAN.

Kaifeng.—"I have spent about four weeks at Tonghsu, an out-station some ninety li from Kaifeng. A Fair was being held during the first days of my stay there, and this gave us many opportunities for preaching the Gospel. We have at Tonghsu two splendid voluntary women helpers, Mrs. Suen, one of the church members, and Mrs. Ding, an inquirer. They are both quite gifted speakers, and very anxious to have a share in the spreading of the good news. They came each morning while the Fair was going on to give help in preaching, and were also always ready to accompany me to the villages. Two women, from a small place twenty li distant, brought their food and stayed in the Mission House, and it was an encouragement to see the progress they made. One evening I was having a little informal meeting, and asked Mrs. Suen to tell how she became a Christian. I wish you could have heard her story. Speaking of some persecution she had suffered, she said, 'But the Lord did not let the persecution come until there was a real root of faith in my heart, and then nothing could move me.' We do praise God for such Christians."—Miss M. E. Stauden.

CHEKIANG.

Wenchow.—"One of our Bible Schools has recently been held at Ts'oadin in the Iongkodzie district, and was at-

tended by over forty women and girls. Sixteen of these came for the first time, and eight for the second and third year. Thirteen were able to prepare the daily readings in Exodus, but others, who were not so intelligent, could only learn a few hymns or Scripture texts. I would like to tell you about one woman, who only believed during the first months of this year. She and her husband became interested at the same time, through the sorrow of two of their sons being taken from them by death. A brother of the woman's is a Christian, and he came to see his sister soon after the boys died. He preached Christ to the sorrowing couple, and God, by His Holy Spirit, did His Own work. They have continued to attend the services ever since. Some four weeks ago the father, an old man of seventy or more, was taken ill. The daughter-in-law, as she attended to him, told him all she knew about the Gospel, the result being that he was led to the feet of Jesus. He died on the 22nd November, the day we reached Iongkodzie. Just before passing away he called his two sons and other relatives, and made them promise not to have any heathen rites, etc., at his funeral, as he was now walking on the Heavenly road, and would soon be with the Lord Jesus. One of the sons, who is not at all interested, was reluctant not to have the usual display at the funeral, but because it was his father's last wish, he gave in. A pressing invitation was sent me to attend, and feeling it was the right thing to do, the two Bible women, a number of others and myself, went to the home. Mr. Dzing, the pastor, also came, on his way back from the place where he had been conducting the Sunday services. He was able to say a few words before we left the house; then he returned with the family and friends, and had a splendid opportunity of preaching the Gospel. Will you remember this family in prayer? As soon as the daughter-in-law could be spared from the home, she came to the classes, and was eager to learn. Her face was an inspiration, especially as we were explaining the hymn 'I lay my sins on Jesus.' 'Where are your sins?' 'Given to Jesus' would be the answer, her face beaming all the time. May God make her a chosen vessel!"—Mrs. A. Menzies.

YUNNAN.

Kutsingfu.—"During my last visit to Pingi we had a gathering of from forty to fifty people, most of whom had shown interest in the Gospel. The services there are, on the whole, well attended, and some of the women are making progress in the Christian life. The school is in a flourishing condition. Mr. Iang, the teacher, is a Christian, and has morning and evening prayers with the pupils.

"Here in the city we are having fresh evidences that our labors are not in vain. On the first Sunday of last month, while I was away at Chani helping Mr. Wei, the morning service was

conducted by Mr. Chang, the evangelist, and that in the afternoon by Mr. Kiang, who is an unpaid local preacher. The latter, after his address, appealed to any one in the congregation, who had a desire to repent, to rise, and one man named Mr. Chen stood up. He was encouraged to go forward, and during the week following was visited by both these helpers. Yesterday he brought his ancestral tablets and idolatry to be destroyed. Please pray for this man. The Sunday services have been well attended, and last Sunday we had a special day, when most of the inquirers and Christians came in to meet Mr. Macfarlane. We had about one hundred and fifty at the service."—D. J. Harding.

Births.

January 3rd, at Ichang, to Mr. and Mrs. H. E. V. Andrews, a daughter (Grace Josephine).

February 1st, to Mr. and Mrs. R. K. Gonder, a son.

Marriages.

December 24th, at Hankow, Mr. W. H. Sinks, to Miss E. Kearney.

Arrivals.

February 26th, at Seattle, Mr. and Mrs. J. Graham, from Shanghai.

BAPTISMS.

Shansi—	
Fengchen	8
Szechwan—	
Paoning and out-stations	16
Shunking and out-stations	37
Kweichowfu and out-stations..	10
Kweichow—	
Anshunfu out-station	21
Yunnan—	
Yunnanfu	11
Hupei—	
Laohokow	2
Kiangsi—	
Kienchangfu	3
Tsungjen and out-station	10
Anhwei—	
Anking and out-station	3
Chekiang—	
Ningpo	2
Fenghwa and out-stations	8
Ninghaihsien and out-stations..	11
Wenchow and out-stations	14
Lungchuan out-station	3
Yunhwo	8
Hunan—	
Nanchowting and out-station ..	30
Changsha and out-station	27
Yuanchow	8
Paoking out-station	2

234

Previously reported 4,145

Total (for the year 1913) 4,379

Beginning of the year 1914.

Shansi—	
Soping	1
Kih sien	2
Chekiang—	
Tientai	2

Total 5

Editorial Notes

FRRIENDS interested in China and desirous of possessing a short history of that land and of its people, will find satisfaction in reading "China's Story," by William Elliot Griffis. We know nothing better for the purpose in view, and would recommend the book both for individuals and for mission study classes. It is published by the Houghton Mifflin Company, New York and Boston, or it can be obtained from ourselves, at the Germantown office. The price is \$1.25 a volume, postpaid.

The annual meeting of the International Missionary Union is to be held, as usual, at Clifton Springs, N.Y. It will be convened upon May 13th, and will last through the 19th. The general theme of discussion will be, "The Gospel of the Prince of Peace in a World of Revolution." All missionaries are invited, and regularly accredited delegates will be entertained free of expense at the Sanitarium. Further information may be obtained by writing to Mrs. H. J. Bostwick, Clifton Springs, N.Y.

While we are rejoicing over the fact that there were more baptisms last year in China, in connection with our Mission, than in any previous year, we are pleading with God for a greatly increased number of baptisms during the present year. Looking at the question with what light earthly sight may obtain, it seems as if we might now expect large accessions to our churches. The Mission is nearly fifty years old; it has a membership of over a thousand men and women; there are about one thousand native helpers; there are over two hundred stations and over nine hundred out-stations; and there are fully thirty thousand baptized Christians in church fellowship. Besides, a great deal of thorough and effective preparatory work has been done, both of an itinerant and of a settled kind, and, as a result, many thousands of the Chinese have expressed interest in the Gospel and may be regarded as true inquirers. The outcome of all these conditions, it would seem, ought to be climatic; and we cannot be far from the truth when we say that it is our right to expect, after wide seed-sowing, an abundant harvest. Will not our praying friends plead with us for this.

We are frequently asked if the Mission has a doctrinal basis, and, if so, what it is. This is a rightful question, and it is always answered frankly. But there must be many persons who desire this knowledge but have no opportunity of asking for it. With such persons in mind, we print upon the opposite page the basis in full, as it is used in North America. This basis, in our interdenominational society, is our point of union, all officials and Council-members agreeing to it, all candidates subscribing to it, and all missionaries serving in view of it while at home or in China. We ask our friends, therefore, to give it their consideration, that they may know what doctrines the

Mission stands for and what truths it is seeking to maintain.

It seems to us that the Doctrinal Basis referred to above expresses what all true Christians may well make their basis of fellowship in interdenominational service. While the various articles of the Basis do not exhaust truth, they appear to set forth that measure of truth which may be considered fundamental, and, therefore, necessary. The basis was formulated by Mr. Hudson Taylor, and was founded upon the Doctrinal Basis of the Evangelical Alliance, and it has appealed to many as a simple, clear and forceful doctrinal declaration. In our opinion, it is the irreducible minimum of scripture doctrine, short of which one can not come except at the sacrifice of that which is essential to the Gospel of Christ. If this is true, to have fellowship with Christians in corporate service on a less comprehensive basis is unwarrantable from the standpoint of the individual and dangerous from the standpoint of the truth. It is possible, in corporate service, to demand too much. But it is also possible to demand too little. And the danger in these days of doctrinal declension is not toward magnifying, but rather toward minimizing the Gospel requirements. In writing thus, we would ask our friends to earnestly pray that the Mission may be wholly and ever true to the doctrines upon which it is founded, and this, not only in their letter, but also in their spirit.

"All scripture is given by inspiration of God." (2 Timothy 3: 16). The original and radical difference between constructive and destructive criticism is the difference between a statement and a question. The constructive critic begins his examination of the scripture with the statement: "God has said!" and the destructive critic begins his examination with the question: "Has God said?" The difference between the two, therefore, resolves itself into one of personal attitude. The constructive critic is reverent, believing that there is a divine revelation, and only seeking to ascertain what the original revelation was and what its meaning is. The destructive critic—however decorous he may be—is irreverent, questioning whether there is a revelation, not hesitating to test the scriptures by natural reason, and demanding that only that portion shall stand which is proved by scientific investigation. Between these two positions there is a gulf fixed which can never be bridged. And hence, every Bible student must choose between the two, as between things wholly and forever opposed. It was thus at the beginning, even in the garden of Eden, where we have the two statements, "God hath said;" and, "Hath God said?" And it will be thus as long as there are God and Satan, and as long as a battle is being fought concerning the souls of men. It is a case, therefore, wherein we are asked to decide between truth and falsehood. And to help us, the Holy Spirit has spoken the word of our text, which Rotherham translates: "Every scripture is God-breathed."

DOCTRINAL BASIS
OF THE
CHINA INLAND MISSION

- I. The divine inspiration¹ and consequent authority of the whole canonical Scriptures.
- II. The doctrine of the Trinity.
- III. The fall of man and his consequent moral depravity and need of regeneration.²
- IV. The atonement, through the substitutionary death of Christ.
- V. The doctrine of justification by faith.
- VI. The resurrection of the body, both in the case of the just and of the unjust.
- VII. The eternal life³ of the saved and the eternal punishment³ of the lost.

(1) In the sense of plenary and inerrant, as related to the original Scriptures.

(2) In the sense of all men, including the heathen.

(3) In the sense of unending and conscious existence.

MONIES ACKNOWLEDGED BY MISSION RECEIPTS, FEBRUARY, 1914

FROM PHILADELPHIA

FOR MISSIONARY AND GENERAL PURPOSES:

Date No.	Amount	Date No.	Amount
2-116....	\$50 00	16-152....	\$1 00
117....	3 00	153....	2 50
118....	10 00	18-154....	2 00
119....	20 00	155....	5 00
120....	750 00	19-156....	15 00
4-123....	10 00	157....	1 52
5-125....	50	158....	2 00
126....	3 00	159....	1 25
6-128....	416 66	160....	3 00
130....	1 00	20-161....	18 03
7-132....	5 00	23-163....	5 00
9-133....	25 00	164....	10 00
135....	4 50	165....	45 00
136....	2 00	24-166....	1 75
137....	1 00	25-167....	5 00
11-141....	20 00	26-168....	5 00
142....	5 00	170....	2 00
13-145....	30 00	27-171....	14 50
16-146....	50 00	28-173....	4 00
147....	10 00	174....	3 00
148....	1 00	176....	5 00
149....	5 00		
150....	25 00		

SUMMARY:

From Philadelphia—		
For Missionary and General Purposes.	\$1,599 21	
For Special Purposes	835 50	
		\$2,434 71
From Toronto—		
For Missionary and General Purposes.	\$1,470 37	
For Special Purposes	380 65	
		1,851 02
		\$4,285 73
Previously acknowledged in 1914	9,463 23	
		\$13,748 96

FROM TORONTO

FOR MISSIONARY AND GENERAL PURPOSES:

Date No.	Amount	Date No.	Amount	Date No.	Amount
2-170....	\$10 50	11-217....	\$25 00	28-263....	\$100 00
171....	5 00	218....	5 00	264(Anon.)	11 00
172....	1 50	219....	5 00		
3-173....	4 50	220....	25 00		\$1,470 37
174....	4 50	221....	19 04		
175....	10 00	222....	1 50		
178(Anon.)	12 00	223....	5 00		
179....	1 00	224....	5 00		
180....	150 00	12-225....	42 00		
4-181....	1 00	226....	12 02	3-176....	\$10 00
182....	5 00	227....	3 56	177....	7 50
183....	5 00	228....	4 00	5-187....	30 00
5-184....	2 39	229....	7 00	198....	10 00
185....	5 00	13-230....	3 00	7-201....	12 00
186....	10 00	231....	50 00	202....	25 00
188....	50 00	14-233....	10 00	9-205....	26 00
189....	10 00	234....	25 00	210....	30 00
190....	10 00	16-236....	50 00	10-215....	100 00
191....	60	238....	5 00	13-232....	7 50
192....	2 50	17-239....	50	16-235....	60 00
193....	5 00	240....	20 00	237....	30 00
194....	5 00	241....	3 26	18-244....	4 50
195....	1 00	18-242....	5 00	19-245....	5 00
196(Anon.)	1 00	243....	2 50	23-249....	3 65
197....	10 00	19-246....	6 00	251....	4 50
6-199(Anon.)	2 00	20-247....	15 00	28-261....	15 00
200....	49	21-248....	5 00		
7-203....	10 00	23-250....	2 00		\$380 65
9-204....	5 00	252....	5 00		
206....	22 38	253....	150 00		
207....	10 00	25-254....	10 00		
208....	50	26-255....	5 00		
209....	1 00	256....	5 00		
211....	22 63	257....	1 00		
212....	10 00	27-258....	21 00		
10-213....	10 00	28-259....	1 50		
214....	5 00	260....	1 50		
216....	1 50	262....	375 00		

FOR SPECIAL PURPOSES:

3-176....	\$10 00
177....	7 50
5-187....	30 00
198....	10 00
7-201....	12 00
202....	25 00
9-205....	26 00
210....	30 00
10-215....	100 00
13-232....	7 50
16-235....	60 00
237....	30 00
18-244....	4 50
19-245....	5 00
23-249....	3 65
251....	4 50
28-261....	15 00

NEW BOOK

EVERLASTING PEARL

One of China's Women

By ANNA M. JOHANSEN

of the C. I. M., Yushan, Kiangsi

Preface by WALTER B. SLOAN, Assistant Home Director, London, England.

50 cents
post paid

50 cents
post paid

An interesting story of the early life and conversion of one of China's women, and of her subsequent work for God. The account of her spiritual struggles before she could break her vegetarian vow, and of the workings of God's Spirit with this earnest soul, is told with much insight and sympathy by the one mainly used to lead the woman to Christ.

China Inland Mission

Germantown, Philadelphia, Pa.

507 Church Street, Toronto, Ont

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EBENEZER

CHINA'S MILLIONS

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
APRIL, 1914

MISSION OFFICES
507 CHURCH ST
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JEHOVAH-JIREH

CONTENTS :

THE MISSIONARY.—By the late Rev. J. Hudson Taylor.

IN LOVING MEMORY OF MR. THEODORE HOWARD.—By M. B.

SPECIAL EVANGELISTIC EFFORT IN WENCHOW.—By Rev. G. H. Seville.

THE BURROWS MEMORIAL BIBLE SCHOOL.—By Mr. W. S. Horne.

REPORT OF THE HUNG TUNG BIBLE INSTITUTE.—By Rev. F. C. H. Dreyer.

ITEMS REGARDING SHAOHINGFU, CHENGHSIEN AND HANGCHOW.—By Rev. W. H. Warren.

OUR SHANGHAI LETTER. By Mr. James Stark.

EDITORIAL NOTES

DONATIONS. ILLUSTRATIONS.



A CHRISTIAN CHINESE MEDICAL STUDENT of the C.I.M. hospital at Jaochow, Kiangsi. Pray for this young man and others like him who have consecrated their lives to God and hope to be used among their own people to the saving of bodies and souls.

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

General Director,

D. E. HOSTE, SHANGHAI, CHINA.

Director for North America,

HENRY W. FROST, PHILADELPHIA, PA.

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Prayer Meetings on behalf of the **Work in China** connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., 235 School Lane.....	Weekly, Thursday, 4 p.m.
Germantown, Pa., Church of Atone- ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.E.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Lockport, N.Y., 146 Mulberry Street	Monthly, the last Friday, 7.45 p.m.
Buffalo, N.Y., Room 210 Central Y.M.C.A.	Monthly, the 3rd Monday, 8 p.m.
Niagara Falls, N.Y., 562 Third Street...	Monthly, the 3rd Tuesday, 8 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St...	Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.....	Monthly, the 2nd Monday, 7.30 p.m.
Detroit, Mich., 30 La Mothe Ave.....	Monthly, the 1st Monday, 8 p.m.
Detroit, Mich., Highland Park Rescue Mission	Monthly, Fri. before 1st Mon., 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch. Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Bull Mission, Wentworth Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.	Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard..	Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Louisville, Ky., 512 West Kentucky St..	Weekly, Monday, 7.45 p.m.
Palestine, Texas	Monthly, the 2nd Wednesday evening.
Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission..	Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.....	Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.	Monthly, the last Monday, 8 p.m.



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IN THE UNITED STATES:

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IN CANADA:

507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, APRIL, 1914

The Missionary

BY THE LATE REV. J. HUDSON TAYLOR

IN the broadest sense of the word every Christian should be a Missionary. Christ has redeemed us that we should be "Witnesses unto Him," and should "show forth the praises of Him who has called us out of darkness into His marvelous light." Of all His redeemed He says, "As thou hast sent Me into the world, even so have I also sent them into the world." The sphere of service may be large or small, at home or abroad; the called may be old or young, sick or well; but the principle remains the same. We

are left down here to be witnesses unto Him; and to bear witness always, wherever we may be, is alike our privilege and our duty.

But in a more restricted sense, there are some who are called to leave their secular avocations, and to give up their whole lives to missionary work. Such are our ministers, evangelists and missionaries at home, as well as abroad—for the field is the world. In this paper, however, we shall only consider the case of those called to foreign work, who are to labor in China in one or other department of missionary enterprise.

Even then our subject is a broad one; for China needs, not only ordained missionaries as pastors and teachers, but many others, who may or may not be ordained, for literary and educational work, for medical missions, for evangelistic and itinerant work; besides others for colportage, printing, business, etc. The women of China need the Gospel as well as the men, and lady workers of varied qualifications are needed, and, beyond dispute, have proved themselves most useful. To consider the special requirements of each of these classes in detail would need more time than can now be given; but it requires no proving that to ignore all these differences, and to expect all to pass through the same preparation would be a mischievous mistake. No one expects every minister to give five years to the study of medicine; to require every evangelist to take a full theological course is not more wise. China is perishing. Our plans must be sufficiently comprehensive to make room for all whom God shall call, sufficiently elastic to be adapted to them all; and yet sufficiently guarded to exclude the unsuitable, however learned, wealthy, or otherwise attractive they may be.

The same broad principles apply to all missionaries for China, and these we may now consider. Many of them apply equally to workers in other lands, such as the call, the character, and to a large extent even the qualifications and training for service.

I.—The Call of God. It will be admitted by all that a missionary needs to be called of God; but widely different views exist with reference to the call, while many have not any clear view at all. A missionary who is not clear on this point will at times be almost at the mercy of the great Enemy. When difficulties arise, when in danger or sickness, he will be tempted to raise the question which should have been settled before he left his native land: Am I not in my wrong place? There are, therefore, few questions more important than the following:



ERECTED OVER THE BODY OF MR. J. HUDSON TAYLOR
IN THE BEAUTIFUL LITTLE CEMETERY AT CHINKIANG



A HEATHEN TEMPLE

1. How is a man to judge for himself that he has the call of God to devote his life to missionary service?

The operations of the Spirit of God are exceedingly varied. In some cases there is a deep inward sense of vocation, in others this is absent. In many cases there is a great longing for the spiritual enlightenment of the heathen and desire to engage in it, but at times there is as great a shrinking from it. It is no more safe to build on mere inward feelings (though these may be of great value) in the matter of the Divine call than it would be to build on such feelings as a ground for assurance of salvation. The only safe ground in either case is the Word of God. For salvation, all are called, but few are chosen; for few heed the call and obey it. For service, every child of God is called, but many heed not the call; and many who do, are so placed as to health, family, circumstances, etc., as to be only free to consider home work. Others, however, recognize God's call in the command, "Go ye," and find that no insuperable difficulties prevent them from leaving their previous avocations. As intelligent servants, knowing there are many witnesses at home and few, indeed, abroad, they have good ground for believing that God would have them offer themselves for foreign service. They have fair health, have proved for themselves the power of Christ to conquer the love and power of sin, and have no claims upon them which preclude their going wherever the Lord may have need of workers. Indeed, they feel the call so strongly that conscience could not rest were they not to offer themselves to God for the needy heathen. Now, in this call there is first the command of the Word, then the calm judgment of the intelligence, the conscious desire to obey, and to follow the example of the Lord Jesus. Not their own, they will go, if sent, as His servants. They know the service will be arduous, will often be painful, and perhaps apparently discouraging; but they will obey the call nevertheless. This is very different from mere feeling. That might change, but the call would remain. Many have a great desire, who are never permitted to enter the mission field. Some who go on the strength of feelings afterwards regret their mistake. Mere pity for the spiritual and temporal miseries of the heathen

is not sufficient. God's command, brought home to the heart and conscience, God's love, the constraining power, and the God-given facilities which make foreign service possible, are considerations of the highest moment, and, taken together, are not likely to mislead.

As soon as a young Christian at home recognizes a call to work for the Lord, some Christian service should be commenced at once, and carried on diligently and perseveringly. This is not less important in the case of those who look for ultimate service abroad, but rather more so. Thus they will test the reality of the call, and also prove and develop their own powers. A voyage across the ocean will not make anyone a missionary or a soul-winner. While proving and developing their gifts at home, such preparation for future service as may be practicable should be carried on at the same time; and suitable steps taken to open the door to the foreign field, with much prayer that the Lord will open or shut, as, and when, He sees best. If the call be indeed of God, He will open the way; and till He does so, the one called may patiently and calmly wait. A worker is not responsible for anything out of his power. Effort and energy and perseverance are required of him; success will come in God's own time.

2. But how are others to determine whether those who think themselves called—and who probably are called to offer themselves—should be accepted? It was well that David wished to build the temple; but it was not God's will that he should do so, though he was permitted to help in the work to no small extent. The plan was given to him, the means were largely given to him, he was used to urge Solomon to do the building; and, besides giving largely of his own means for it, he was successful in stimulating his people to great liberality towards the work. So now, some may be led to offer who are unsuitable for the work in the field; and yet, they may have the burden laid upon them, in order that, David-like, they may be helpers and givers. But to return to the question, Who shall be accepted? speaking generally, we may say, those of suitable age, character, and qualifications, and who have already proved themselves patient and successful workers at home. God gives ability for the department of work to which He calls His servants, and our question is simply this, Is there evidence of ability for work in China? Even on this point great care and much prayerfulness are needed. One of the most successful missionaries I have met in China was repeatedly rejected by examining boards, and not without reason. But he persevered, God opened the way, and most successful work he did for six or seven years, from which he was called to his reward. We may now consider:

II.—The Personal Character of the Missionary for China. I need scarcely say that he should be unmistakably saved and thoroughly consecrated to God, living a holy, consistent life. It is equally desirable that he should have shown himself useful and helpful, and that in some measure at least his character should have already influenced and impressed others. But beyond this, a missionary should be unselfish, considerate of, and attentive to, the feelings and needs of others. He should be patient—not apathetic, but able

to bear opposition calmly and with long-suffering; he should be persevering also, not easily discouraged. With all this, energy—well under control—is needed, and power to influence and to lead. I must not omit to mention one most important characteristic of a successful missionary—absence of pride of race; for nothing so much repels those for whom we labor, and “the Lord resisteth the proud.” Power to come down to the level of those he seeks to save, and to become one with them, is most important. It is only in so far as he can do this that he will make them one with him. “The Word was made flesh;” Christ was born “under the law;” it became Him to be made in all things like unto His brethren—how much more does it become us! He was the “Wisdom of God” as well as the “Power of God;” and He has left us an example that we should tread in His steps.

III.—Qualifications for Service. But besides his own personal character, certain qualifications for service—physical, mental and spiritual—are needed. I will consider first the lowest of these, because even it will close the door to many whom we might gladly welcome among us.

1. Physical Qualifications. These should be equal to the requirements of the part of China in which the missionary is to labor. The nervous system should be able to bear the strain of acclimatization, of study, and of any nature of isolation the work may call for. A fairly good digestive power is needed; and good muscular strength is not only valuable in itself, but as tending to keep the whole system in health by its exercise. The body is the Lord's; and, while not pampered, it should be well cared for, for Him.

Men of melancholy temperament, who cannot throw



A CHRISTIAN CHAPEL IN YUNNAN

experience, we strongly urge the great desirability of ladies acquiring the language and becoming acclimatized before marriage, wherever this is possible. Ladies of highly excitable or hysterical temperament are not well adapted to this climate.

2. Mental Qualifications. The mind should be thoroughly sound, and there should be no taint of hereditary insanity, or China is not unlikely to develop it. A sound judgment, everywhere valuable, is specially so in China; and the ready tact which takes in the situation and makes the best of it is never out of place here. The absence of these qualifications may neutralize the best intentions and the most earnest efforts.

Evidence of capacity should always be sought for. Culture is very valuable, if linked with capacity; but there are some who, while they have done well in the schools, seem to have exhausted their small stock of capacity. Such would be of little use here. A candidate should have ability to learn and to become whatever may be necessary. If some advantages of education have been lacking, we may remember that missionary study and work are themselves educational; and if there is the requisite ability, very useful service may yet be rendered.

Attractiveness and Leadership. Some persons possess a power to attract and influence which is difficult to explain, but is a gift of the highest value when used by the Holy Ghost. Such persons are generally fond of children, and are loved and trusted by them. The instinct of children does not often mislead them, and those who can work well with and for children will generally make good missionaries. The power of leadership is seen in some in a marked degree, and is most valuable. Where these gifts are wholly absent, or the reverse of them is present, great care should be used before accepting a candidate for China.

3. Spiritual Qualifications. These, of course, are supremely important. Imperfect physical health or mental furnishings are not absolutely fatal to success, but a true missionary must be a man of spiritual power. The work to be done is a spiritual work, the foes to be worsted are spiritual foes. Let no one think that when he has looked at the hoary civilization



INTERIOR OF A C.M. CHAPEL IN KIANGSI

off the depression they are subject to; the fastidious, who are often more or less dyspeptic; and the highly excitable are risky candidates for work in China.

In the case of lady missionaries a fairly healthy and vigorous frame is very desirable. Some may marry sooner or later, and if unable to maintain health in the various circumstances of married life, not only will their own work be hindered, or come to an end, but the work of the husband may suffer, or he may have to leave the field. After considerable

of China, the difficult language, the mighty power of numbers, the prejudice of race, the materialization of the minds of the Chinese, and the hindrances caused by opium and unfriendly contact with foreigners, he has surveyed the principal difficulties with which we have to contend! No! our warfare is not with these merely, we wrestle not with flesh and blood, but with wicked spirits in heavenly places, who reign in the hearts of the heathen. Enlighten their minds, affect their conscience even, and they will remain the same, unless the Father draw them, unless the Son set them free, unless the Spirit convict them of sin and renew their hearts. And this work God will usually do through those who are spiritual. "When He, the Spirit of Truth, is come" (John 16: 13)—come where?—come to whom? "unto you" (v. 7)—what will He do? He, indwelling in the believer, "will convict the world of sin, of righteousness, and of judgment" (v. 8). And, moreover, He it is who "will guide you into all truth" (v. 13). Above all things, therefore, must the missionary be spiritually minded.

How important it is, then, that by spiritual conversations with candidates, and by prayer with them, their spiritual state should be ascertained. They must be holy men, loving the Word, feeding and feasting on it, having it dwelling in them richly; must be men of prayer, who have often proved for themselves its power. Men who wish to live for eternity and are resolved to do so; men under "the powers of the world to come," to whom unseen things are most real and most satisfying. They must be men who have the love of God shed abroad in their hearts—not merely men who love God or who know that He loves them; but who have the very love of God for perishing souls shed abroad in their hearts, and who hence can do in their measure what Christ did in His, and by the same power. That love, that passion for souls, knows no repulse, never fails—is fertile in expedient, patient in difficulty, and successful in issue—for it is of God and by His power. Oh, for such men—for multitudes of them! However noble or however humble, men so qualified are the great need of China. And, oh, my dear brethren, may we in this Conference have a fresh anointing, and drink afresh, and more deeply than ever, of the water of life; so that from each one of us—poor, empty vessels though we are—rivers of living water may flow to bless this thirsty land of China!

IV.—Training. It only remains very briefly to refer to the matter of training. God trains all His workers, but often in very different ways. There is no gift of God which is not improved by suitable training. The body, the mind, the heart and the soul all benefit by it. Are we not too apt to confine our thoughts of training to the intellect? And is not heart-training far more important, and yet far more neglected? Much of our training—by far the most important part of it—must be left in God's hand, and will often have been accomplished before the candidate comes before us: the more largely this is the case, the more satisfactory the issue. Then comes the questions of such additional training as we can give. When? Where? and How? should it be given?

1. When? Whenever we find the right men or women, in some important respect unfurnished for this work, it may be desirable to supply what is lacking in the way of preparation, or at least to direct them in acquiring what is necessary. But age is a very important element; if the candidate is very young, or has been recently converted, training is specially indicated; but if already not young, and the deficiency is not of paramount importance, it may be unwise to detain one long at home for preparation.

2. Where? at home or in the field? If the training needed is for medical work, for literary work and translation of the Scriptures, or for educational work, much of it must be done at home. But wherever it is practicable, there is great advantage in much of the training being done here. The missionary can learn much while acquiring the language, while becoming acclimatized, and while learning to understand the minds of the people—quite as important a matter as understanding their language. It was in this way that Joshua was trained under Moses in the Old Testament times, and the disciples of Christ in the New. In this way Paul trained his companions, and no method is more effectual than this wherever it can be applied.

3. How? This must, of course, depend much on the object aimed at. I would say, however, that whether at home or here, spiritual work should always be connected with secular; and heart-training and the deepening of spiritual life should always be kept not merely in sight, but in the very front. Let us see to it that a deepening knowledge of the Word, accompany whatever else may be thought desirable.

Finally, let us remember that God will go on with the training—that we have not to do it all. That the study of the language and literature of China is as good a mental training as that of Western classics; that travel and dealing with men and things are highly educational; and let us never forget that while we are training, men are dying, dying in hopeless sin. Let not our training practically impress the student with the thought that he is the important agent and the Holy Spirit's work merely auxiliary; that his improvement is the urgent thing, and that the condition of the heathen is not so very urgent after all. Would that God would make hell so real that we could not rest, heaven so real that we must have men there, Christ so real that our supreme motive and aim shall be to make the Man of Sorrows the Man of Joy through the conversion of many of those concerning whom He prayed, "Father, I long that those whom Thou hast given Me be with Me where I am, that they may behold My glory."

"The great Enemy is always ready with his oft-repeated suggestion, 'All these things are against me.' But oh, how false the word! The cold, and even the hunger, the watchings and sleeplessness of nights of danger, and the feeling at times of utter isolation and helplessness, were well and wisely chosen, and tenderly and lovingly meted out."—*J. Hudson Taylor.*

In Loving Memory of Mr. Theodore Howard

Who entered into Rest February 22nd, 1914

Now "Face to face."—1 Corinthians 13: 12.

IN the year 1884, Mr. Hudson Taylor, speaking at the C.I.M. Annual Meeting held in the Mildmay Conference Hall, said: "A year ago one of the oldest friends of the Mission, Mr. John Eliot Howard, was seated at my side on this platform—now he has gone to see the King. When I first went to China, thirty-one years ago, he was a member of the Committee of the Society that sent me out. He had been interested in China, and other Mission Fields, long before that; and he was a firm and true friend of the China Inland Mission from the time of its formation. We thank God for all the encouragement and comfort and loving aid he so graciously rendered: 'The memory of the just is blessed.'"

Another member of the Board of Management of the Chinese Evangelization Society was Mr. Robert Howard, of Bruce Grove, Tottenham, brother of John Eliot. Into his beautiful home at Bruce Grove, Mr. Hudson Taylor was introduced when a youth of nineteen years of age, and in that ideal family circle of Quaker stock he found some who were to be his firmest friends in the important work of years to come. Of Tottenham, then a charming and peaceful village, with its colony of members of the Society of Friends, he wrote: "Of no other place can I say that my every recollection is sweet and profitable, marred by no painful thought of circumstance, save that I see it no more."

Writing at a later date, after the death of Mrs. Robert Howard, he said:—"We have not only known her as a true friend of missions but as the loving personal friend to whom for many years past my first visit on reaching England and my last before leaving for China was always paid."

Among those whom Mr. Taylor met, during his visit to that home in 1851, none was to prove a stauncher friend than Mr. Theodore Howard, then a lad of fourteen, though twenty years were to pass ere he became officially associated with the work little dreamt of in those days.

Theodore Howard was born on April 3rd, 1837, in Bruce Grove, Tottenham. For several generations his forebears had been devoted members of the Society of Friends, and far back in the days of Charles the Second they had suffered persecution and imprisonment on account of their faith. The same living, ardent faith formed the keynote of Mr. Howard's life, and even as a boy, before he left the Quaker School at Grove House, he had become deeply interested in all kinds of philanthropic work. In 1860 he married Susan Maria, the eldest daughter of Mr. John Jowitt, of Leeds, in whom for more than fifty years he found a never-failing helpmeet in all his noble interests and endeavors.

In 1872, the same year in which he moved from Tottenham to the beautiful surroundings of Bickley, Kent, where his home was to be for the remaining forty odd years of his life, Mr. Howard

was drawn into close and responsible association with the China Inland Mission. From the sailing of the Lammermuir party in May, 1866, up to March, 1872, Mr. W. T. Berger had been the faithful Home Director of this Mission in England. In 1872 failing health compelled him to retire, and the needs of the growing Mission made it evident to Mr. Taylor that the counsel and assistance of some wise and sympathetic friends were necessary for the maintenance of the work at home. To meet this need a number of friends were approached, and seven were appointed as a Council of Management, with some eighteen others who offered to act as Referees. Of this original Council of seven, which first met on October 4th, 1872, Mr. Theodore Howard was a member from the commencement, and was spared to be the last of that company of valued helpers, who came to the help of the work of the Lord in days when the Mission was little and despised in the eyes of many.



THE LATE MR. THEODORE HOWARD
Photograph by Oscar Harder



A STYLE OF ARCHITECTURE WHICH IS RAPIDLY DISAPPEARING IN SOME PARTS OF CHINA

By the choice of his brethren, it frequently fell to Mr. Howard's lot to take the chair at these meetings, until at the Council meeting of October 5th, 1875, at Mr. Taylor's request, he accepted the position of Chairman. A little more than three years later, on February 10th, 1879, when Mr. Taylor was more thoroughly organizing the work at home, in view of his early departure for China, Mr. Howard was, with the cordial approval of the Council, appointed by Mr. Taylor to the position of Home Director in England, and further it was arranged that in the event of Mr. Taylor's death in China, he should assume direction of the whole work, if no other appointment had been made upon the field.

Grateful thanks and worthy recognition are indeed due to the man who for Christ's sake was willing to assume the heavy responsibilities which such a post might bring. Faithfully, humbly, and conscientiously were the obligations then accepted discharged throughout the long and useful life with which God honored His servant, each year increasing the esteem and respect of those privileged to become associated with him.

Despite his steadily failing health during the last three years, Mr. Howard bravely maintained his interest in the extension of Christ's Kingdom, and sought, so far as strength would allow, to further the cause. The last words he spoke at the last Annual Meeting of the Mission at which he presided, were the following: "I have wondered whether I myself and others have been really living before the Lord, and seeking from Him an increase of blessing, which we at home need as much as they do in China. Have we not, in the present condition of things out there, a great cause for thanksgiving, and a great call to prayer."

The end of Mr. Howard's life came peacefully and suddenly. He was present at his Church Prayer Meeting on Saturday, February 21st, and retired to rest in

the evening apparently well and bright. About one a.m. on Sunday morning, he was taken ill, and shortly afterwards passed quietly away. With him it was "absent from the body; at home with the Lord."

"His memory and his influence," writes one who was his friend for forty years, "are enshrined in numberless hearts, and the name of Theodore Howard will stand for the ideal of the true Christian knight 'without fear and without reproach.' Ever generous and wide in his benefactions, he has bestowed on us the yet greater gift of an example which is an upward call and a seed of blessing."

The Home-call of one who has been so responsibly associated with the work of the Mission for more than forty-one years is a solemnizing loss to all who remain. The deepest heartfelt sympathy is felt for Mrs. Theodore Howard, who for more than fifty-three years has so whole-heartedly supported her husband in all his labors of love, and also for the daughters, one of whom is a missionary in Japan. To the Mission the sense of loss, though not so personal, is none the less real, and the sense of bereavement, especially to those responsible for carrying on the work, should and does cast us all the more upon Him Who by His grace and love sustained those who have "Fought the good fight;" "Finished the course;" "Kept the faith."

We commenced this short and all too inadequate sketch by some words of Mr. Taylor. We cannot do better than close with the words he used upon the same occasion, after reporting the deaths of Mr. John Eliot Howard, Lord Congleton and other friends. His words were these: "But we look up; while the servants have been taken, the Master remains. He will not fail nor forsake those who are bereaved; nor will He fail to sustain the work with which they had so much sympathy, and to which they so liberally contributed as His faithful stewards."—*M. B.*

Special Evangelistic Effort in Wenchow

BY REV. G. H. SEVILLE, WENCHOW, CHEKIANG

THE first week of the Chinese New Year furnishes an excellent opportunity for evangelistic work, and this year the people seemed even more receptive than usual. The weather, too, was favorable, unusually mild for the time of year, and fair, for the most part, which conduced to the comfort of the preachers, as well as to the size of the crowds who listened.

About seventy of us, men and women, went out from the three city congregations, central, south and west gates. Forming ourselves into bands of two or more, with tracts to sell or give away, we went into the homes and streets of the city and to some of the surrounding villages. It was impossible to keep an accurate record of those who heard, but judging from the number of tracts distributed, there were more than two thousand, five hundred. Many hundreds have had the Gospel preached to them; numbers of whom said that they had never heard it before, and many promised to attend services at the chapels on the following Sabbath.

Rich and poor were among the hearers. The ladies, who had to go into the homes to reach the women, had entrance into many homes of wealth, as well as into hovels. In many places it was interesting to notice how well the boys listened, sometimes following the preachers from one place to another. Some who bought or accepted tracts were from other parts of the province of Chekiang, or from neighboring provinces, and could not understand Wenchowese. The dumb, the blind, beggars, fortune-tellers, Taoist priests, gamblers, drunken men, and disreputable women were among those dealt with. For these and for all who heard the good news we ask your prayers that the words may not be snatched away from them.

At the report-meeting Saturday afternoon, several remarked upon the extraordinary receptivity of the people this year; that a mere opening the lips to "preach the doctrine" attracted listeners. This does not mean that there were no rebuffs; some rejected the offer of salvation, some argued and opposed, and the Enemy of souls threw other hindrances in the way. But in spite of all such efforts of his, we believe that prayer has been heard, and that many more souls will be added to the Lord as a result of these days of preaching and witness-bearing.

In putting forth this effort to bring blessing to others, blessing has come to the workers themselves, and we pray that not only these but the whole Wenchow church may feel a burden for souls throughout the year. At the Conference and Bible School in the second month, evangelism will be emphasized, personal evangelism, or individual work especially.



A BIBLE SCHOOL IN WENCHOW
THE BIBLE SCHOOL SHOWN IN THIS PICTURE WAS CONDUCTED BY MR. EDWARD HUNT AND THE CHINESE PASTOR FOR THE PREACHERS IN THE DISTRICT OF WENCHOW. THE ABSENCE OF THE QUEVEE AND THE DRESSING OF THE HAIR IN WESTERN FASHION ARE INDICATIONS OF THE CHANGE IN CHINA

Photograph by M. Broomhall

At four o'clock on the second Sabbath after the special preaching efforts, about fifty members of the One by One Band from the city, South Gate and West Gate churches, met together in the city chapel and pledged three hundred days of evangelistic work. Some promised money instead of time, to be used for traveling and other expenses connected with this special work. Some of the members could not be present but will be given an opportunity to have a share in this particular work. The proposal came from two or three of the Chinese brethren, so is especially encouraging. This promising to give so many days to preaching the Gospel is new to Wenchow, but we feel it is absolutely necessary if the whole district is to be evangelized in a reasonable length of time. Evangelists and voluntary preachers are not numerous enough, and the time on Sabbaths, after regular services are held, is too short. These three hundred days are in addition to the Sabbaths. As these men will not confine their preaching to the city, it is expected to enlist the co-operation of the country pastors and Christians, so that a band of city men going to an outstation will be enlarged and enabled to divide up into two or more bands. We ask your prayer that the Holy Spirit will use these men mightily, and that they may not suffer financially, for many of them are poor and cannot really afford to give up this time,—unless the Lord add to them a fully adequate supply of "all these things."

The regular work of the station is going on as usual. The city schools are opening this week and next, and the country ones, too. We are thankful for freedom from robbers and for the measure of peace and quietness prevailing. May there be not only the willingness to hear the Gospel, but the readiness to accept and be saved!

The Burrows Memorial Bible School

BY MR. W. S. HORNE, NANCHANG, KIANGSI

THROUGH the goodness of our God, we have been enabled to complete another term's work. The Lord has kept us in health, so that we have not been absent an hour through indisposition. I am sure this is an answer to prayer. The health, too, of the students has been good. Apart from Mr. Chow, who was not strong, and who, after medical examination, was advised to return home as his only chance of recovery, none of the men have been ill, and most of them have been kept well and able for their studies.

A number of the men are young and new, and hope to be able to take the full two years' course, which is gratifying and encouraging. We trust they may, through God's own blessing, develop into devoted and efficient workers. Three of these men, Messrs. Kao, Liu, and Li, are from Yuanchow, and judging from the pressure of work upon the missionaries in that district, their service is very much needed. These men are paying their own way, and have made a very promising beginning. Mr. Kao obtained honors, and Mr. Liu distinctions, while Mr. Li, who came late, obtained a good pass. We hope to have another young man from that district next term. These men need our prayers that they may be kept, and prove a blessing to the work.

Mr. Lin, from Kuangsin, has been a persevering student in spite of his handicap in not having a very good Chinese education. We like his spirit, and hope

the Lord will open his way to return next term. We are sorry that our best student, Mr. Hang, will not be able to return, owing to pressure of work in the station. Please remember him in prayer, that he may be kept spiritually and physically, for we believe he will make a good worker.

A new student from Kian has made excellent progress; he is so thoughtful and willing. Mr. Kuh will, the Lord willing, be able to return. I would ask your prayers for Mr. Siao, a self-supporting student who does not do his best at his studies, and who is inclined to shirk evangelistic work. All the old students have made satisfactory progress. One, a Mr. Teng, from Yushan, finished the course this term with honors. He needs our prayers that the Lord, the Spirit may fill him and use him for His own glory. He is not a good speaker, but we pray the Word may grip his heart and enliven him with the throb of its power.

In our studies we have gone from Isaiah to Malachi, omitting Daniel, which had been taken up before. We were all quickened by the Old Testament studies and were delighted to learn something more of the wealth of blessing that awaits Israel and the nations at the coming of our Lord. We thank the Lord, too, for all the personal messages of the books to our own heart day by day. In morning devotions we read together Hebrews and James. These sessions were always seasons of refreshment.



THE MISSION BUILDINGS AT NANCHANG.

THE BUILDINGS A LITTLE TO THE RIGHT OF THE CENTRE OF THE PICTURE ARE THE BURROWS MEMORIAL BIBLE SCHOOL AND HOME. THEY ARE SITUATED CLOSE TO THE CITY GATE. THE REST OF THE MISSION HOME ADJOINING THE CHAPEL CAN BE SEEN ON THE EXTREME LEFT. THESE BUILDINGS ARE ALL OUTSIDE THE CITY.
Photograph by M. Broomhall

While at Kuling the Rev. W. E. Blackstone gave me a number of copies of his book, "Jesus is Coming," in Chinese. We took a few pages of this book each day for private study of the Word. At our Monday prayer-meeting each student gave out the thoughts which he had found most helpful. They were all much helped and blessed by this systematic study of our Lord's coming, connected as it was with the study referred to above. They framed a letter of thanks to the author and donor, which I was glad to send on.

We were thankful to note from a letter of a praying friend that the students were remembered in prayer, by the Lord's dear children gathered in conference in Mundsley. Praise the Lord! We wish to thank the dear friends for helpful books and papers sent to us, thus helping us in the work. Please continue in prayer for a teacher, for a larger piece of ground in front of the school for the students, and pray, too, for us, that the Lord may always find us usable.

Report of the Hungtung Bible Institute

BY REV. F. C. H. DREYER, HUNGTUNG, SHANSI

THE Institute re-opened in September and closed December twenty-four. We had an enrolment of thirty but, on account of illness, one of the students had to return home.

The men have been diligent in their work, and with one or two exceptions their conduct has been all that could be desired.

Three provinces and thirteen stations were represented by the students.

WORK DONE.

The term's study comprised the whole of Genesis, the life of Christ (chronologically) down to John 3, the Doctrine of God (except the last section), plus ten chapters of Davis' Old Testament history, together with the memorizing of two verses of scripture a day. In addition they had some lessons in homiletics and four classes a week in Chinese and four in arithmetic. Mr. Cooper taught the Old Testament history and gave them a singing lesson once a week. At morning prayers the International Bible Reading Association portions were studied, and on Thursday evenings the Book of James.

The first quarter of an hour each day in the classroom is given to prayer and waiting on God. On Saturday evening the Intermediate and Bible Schools unite for a prayer-meeting. On Sunday morning the Bible School has a special prayer-meeting in which the work of the day and of the students' home churches are remembered. At 10.30 on Sunday morning we have a meeting for which no leader is appointed, and when each one is free to take part as led by the Spirit, whether in hymn, prayer or exhortation. This is along the lines of 1 Corinthians 14. Some of these meetings have been exceedingly helpful, and we feel sure that they afford the men excellent training in recognizing the guidance of the Spirit.

About sixty services have been taken by the men at the station and village churches, where they got practice in leading Christian worship. The number



UMENKEO, A NARROW PASS ON THE YELLOW RIVER BETWEEN SHANSI AND SHENSI
Photograph by Mrs. L. H. Linder

of these will be increased next term. They have also had daily practice in open-air and street-chapel preaching. Another interesting work was started by the men themselves—the visiting of the local prison. Though many of the prisoners are indifferent, seven or eight have shown a real interest and a desire to learn. The men seem much encouraged with this work.

The health of the school has been good, and we praise God for the progress made and the development we already see in the men. The next term begins January seventeenth and continues (D.V.) right on till June. We look forward to a time of increased blessing as the capacity of the men to apprehend spiritual truth enlarges. We shall value prayer that we may be able to make the most of this great privilege of training some of the future leaders of the Chinese church, and we are encouraged when we see the members of the former class already taking an honorable part in the work of their various stations, though we are disappointed in several who have not fulfilled our hopes.

“Nothing humbles the soul like sacred and intimate communion with the Lord; yet there is a sweet joy in feeling that He knows *all*, and, notwithstanding loves us still.”—*J. Hudson Taylor*.

Items Regarding Shaohingfu, Chenghsien and Hangchow

BY REV. W. H. WARREN, HANGCHOW, CHEKIANG



GENERAL VIEW OF THE TEMPLE OF YU, SHAOHINGFU, CHEKIANG
Photograph by W. H. Warren

OUR usual half-yearly report must be condensed into a letter this time, circumstances having combined to make our work, for the period under review, lack the elements which make for interesting items. In the autumn Mrs. Warren and I were able to take a six weeks' trip to Shaohingfu and Chenghsien, which, after nearly two years' absence from the district, we much enjoyed.

Pastor Tsiang Siao-vong, of Shaohingfu, died in the summer, after several years of feeble health, during which time he was able to take but little part in the duties of the station, beyond conducting a service once or twice a week. Pastor Tsiang was originally one of the boatmen who abound in the district. He became interested in the Gospel, and was baptized during Mr. and Mrs. Stevenson's time of service in these parts. He acted as their servant, and gradually developed into a worker, eventually being ordained to the pastorate by Mr. Hudson Taylor. For nearly forty years he was a co-worker with Mr. Meadows, accompanying him in all his local itinerations in Chenghsien, Sin-changhsien, and in the evangelistic work in the Shaohingfu plain, which is crowded with villages and market towns easily accessible by boat. They used to start out after breakfast with a pot of tea and small basket of provisions, going from village to village in their boat, preaching, selling gospels, and distributing tracts, delighting in the opportunity of spreading the knowledge of the Truth.

The work at Shaohingfu has been somewhat discouraging. The Roman Catholics have been busying themselves visiting the homes of our church members and trying to persuade them to "return to the

fold," as they put it. They seem to make special efforts where poor members are concerned, offering them the allurements of temporal needs supplied, free education for their children and such like. One of our people has, to all appearance, gone over to them completely; several others are in a state of indecision. Most of these have been members of the church for several years. Mr. Leo, a graduate of the Bible Training Institute at Hangchow, is stationed here *pro tem*. He is young and inexperienced. Will you not please join with us in prayer for him, that his ministry may be blessed, and that he may be used of God to strengthen the faith of some?

On the other hand, the Biblewomen have been encouraged in their work. They have never before had such good opportunities of winning the attention of the women, and many doors hitherto closed to them are now opened. Though results are not yet visible, we pray God to bless the seed sowing that in time to come fruit may appear. One old soul who is bedridden, nearing her four score years, enjoys a visit from the Biblewoman. She says she lies and prays, waiting for the God in Heaven to save her. Surely we shall meet many such on the other side—for "Whosoever calleth upon the name of the Lord shall be saved."

The Bible Training Institute has not been in session. Mr. Liu has had several appointments for conferences and other gatherings at some of our stations. He expects to be engaged in Bible School work during parts of February and March, and there are other invitations for him during the spring.

In connection with the free distribution of scriptures and Christian literature for school teachers, we have again issued two hundred and seventy-five packets, there being that number of New Testaments, and one thousand, seven hundred and sixty other books and pamphlets. These books are seed sown on



C.M. BIBLE TRAINING INSTITUTE, HANGCHOW, CHEKIANG
THIS INSTITUTE WAS OPENED ON OCTOBER 21, 1911. THIRTEEN STUDENTS, REPRESENTING NINE MISSION STATIONS, ENTERED FOR THE FIRST TERM, AND AT THE FINAL EXAMINATION TWO GAINED AN "HONORS" AND TWO "DISTINCTION" CERTIFICATES. MR. WARREN IS THE PRINCIPAL.

what we hope will prove to be good soil, and so yield a good increase, for they go to an influential class and one very difficult to reach.

Mr. Meadows has been under medical treatment lately. A growth was discovered at the back of the tongue and he went to Shanghai to consult a surgeon as to the possibility of its removal. Two doctors examined him and decided an operation was impracticable. Certain local treatment was recommended, and Mr. Meadows returned to his station about a fortnight ago. That it was impossible to remove the cause is, of course, a great disappointment to us all, and we hope our friends will remember this veteran of the Mission, who has given fifty-two years of his

life to service in China, that God in mercy will grant that the remedies used may relieve the discomfort and pain caused by this growth.

When this letter reaches you the Women's Bible School in Shaohingfu, and the Men's Bible School in Yihkocun, will both be in progress. For all the work, school, church, evangelistic, with the book and tract distribution, preparation for the re-opening of the Bible Training Institute in the autumn, prospective students; Chinese and foreign teachers and workers; for all discouragements and hopes, plans of work and schemes for extension; for health and strength, for spiritual grace and all necessary supplies, help us by your sympathy and by your prayers.

Our Shanghai Letter

BY MR. JAMES STARK

YOU will doubtless have learned from the newspapers of the disturbed state of some parts of Honan and North Anhwei, in consequence of the activity of an outlaw known as the "White Wolf," and bands of robbers under his leadership. In the former province, the city of Kwangchow was attacked and looted several weeks ago, when Mr. and Mrs. Mason, with the missionaries of other societies located there, lost all their personal effects, some being destroyed and the remainder stolen. A member of the Norwegian Mission was wounded; but we are thankful to report that none of the other workers sustained personal injury, though several of the Chinese converts at one of the out-stations unhappily lost their lives. In the latter province the "White Wolf" and his followers last month set fire to Liuanchow, nine-tenths of the city being burned down. Mr. and Mrs. Entwistle, with their two boys, who were home from Chefoo for the school vacation, had a narrow escape. Their house was entered and all their boxes ransacked; but though they passed through most trying experiences and lost some of their property, their lives, which on more than one occasion were in danger, were graciously preserved by God. The provincial authorities have been powerless to deal with these bands of lawless men, whose acts of violence have been a menace to the peace of the country, but now the Central Government has sent troops to extirpate them, and it is to be hoped that order will soon be restored.

From Mr. Middleton, who with his wife and Miss Knox, is for the present residing at Fuhfeng, one of the out-stations, I learn that the district of Meihsien in the province of Shensi, is still in an unsettled condition. About the middle of January, a band of men, about 300 strong, attacked a large village some 40 li to the south-west of the city, robbing, burning and killing. In Meihsien a conference was recently held, and writing of it, Mr. Middleton says:—"It was a wonderful time. Whilst being free from emotionalism, a deep, quiet work of the Holy Ghost was done in our midst." The reality of the blessing received by the converts is manifested by increased desire for the salvation of others. Mr. Middleton adds:—"It is most encouraging to see how the Fuhfeng Christians

are, by voluntary effort, making the Gospel known."

Since the date of my last letter, two hundred and ninety-five baptisms have been recorded. Eighty-six of these took place at Yuanchow, in the province of Kiangsi, a fortnight ago, when a conference was held. There was an attendance of over two hundred converts, including about one hundred from the out-stations. Mr. R. W. Porteous reports that many of the Christians testified to blessing received, and asks for prayer on behalf of those who were received into the fellowship of the Church. A letter recently to hand from Miss Loosley mentions that, at this station, ten of the senior girls in the school had just decided for Christ.

In the school at Kweiki, in the same province, to which reference was made in my last letter, I learn from Miss Annie Sharp that while special meetings were being held for the pupils, "some twelve boys of their own free will rose up and stepped out to the front, testifying in the presence of all the other boys, teachers, and myself, to definite help received, and signifying their decision to follow Christ. After these had made their confession, from fifteen to twenty more rose up from their seats also testifying to blessing received, but they were too shy to come right out and speak. The following morning, ere the school broke up for the New Year holidays, one of the bigger boys, who is leaving for the country to learn a trade, came to my room and told me he too had decided to serve Jesus Christ."

Earthquakes have been reported from the province of Yunnan. At Hsihohsien, and within a radius of three miles of that city, something like one thousand persons lost their lives. Nearly the whole of the city was destroyed. It is said that there is no house which was not in some way affected by the earthquake, whilst practically all the city wall came down. In connection with this seismic disturbance, Mr. Fullerton relates an interesting incident. He writes:—"A man from Hsinhsinchow, about a day's journey from Hsihohsien, who had been reading in Matthew's Gospel about earthquakes in the last times, was greatly troubled when he heard of the one which had taken place, and like the Philippian jailer, enquired 'What

must I do to be saved?' The only difference was that the man had to travel three days' journey to learn the way of salvation, and this in the year 1914, when the Christian Church has had the Gospel nearly two thousand years. Two Sundays ago, he stood up in the chapel in Yunnanfu, making a public confession of faith in Christ. He promised to return at the Chinese New Year time. I rejoice to say that yesterday he came back, bringing his idols with him. He met with opposition; but the powers of darkness were not great enough to prevail against the Lord Jesus Christ. Will you pray for this man as he returns to his home?"

From Kutsingfu, in the same province, Dr. D. J. Harding writes:—"During the month of December I visited the Lo-lo chief, to whom I think I referred

some time ago. His only son is very much interested in the Gospel, and invited me to visit his father to see if he had any objection to his being baptized. I stayed with them five days in their lovely home, and they treated me right royally, doing everything they could to make me comfortable. I had several talks with the father about the Gospel, of which he was not ignorant, as he has a New Testament and reads it. He told me that he

had already given permission to his son to do what he pleased about believing, but that he himself would not join us, because his doing so might be another excuse for the Chinese authorities to impose more restrictions on him, and they have been doing much in this direction lately. His son, however, was perfectly free to do as he pleased about the matter. I am expecting his son to come to stay here for a few days, during the present Chinese month, and I would solicit your prayers on his behalf. He does not know much, but is willing to learn."

Mr. Grainger who, with Mrs. Grainger, is at present conducting a series of special Bible study classes at the stations in Western Szechwan, has written encouragingly from Chungking, where the first classes were held. The portion of Scripture studied was John's Gospel. Six hours were given to singing lessons, eleven hours to private preparatory study, and twenty-seven and a half hours to lectures. The attendance was good, and the interest sustained. The method employed was a simple and straightforward exposition of the text, without any elaborate arrangement of subjects, the object being to make the meaning clear. Mr. Grainger writes:—"The personal application was always kept to the front, and we trust that this period of study may be not only the be-

ginning of a more intelligent grasp of the Scriptures, but also of a deeper spirituality. This, the main object of our work, we cannot gauge at present, but we do not doubt the power of God's Word and God's Spirit."

Similar classes have been arranged for in several other centres, and Mr. and Mrs. Grainger will be on tour until nearly the middle of June. I would bespeak prayer for them in their important ministry.

From Yushan, Kiangsi, Miss Wray writes of a journey which she recently made to the villages hidden away among the mountains, preaching the Gospel and selling Christian literature. Over 7,000 scripture portions were distributed, and a large number of the villagers heard the Divine Message.

Mr. R. Cunningham reports a visit to a village ten miles from Taku-tang, on the other side of the Poyang Lake, in the same province, when he sold fifty copies of the Prophecy of Daniel, fifty copies of the Epistle to the Romans, and two hundred and fifty Gospel portions.

Amid the encouragement and cause for praise which God is giving in connection with the work of the Mission, there are, as is to be expected,

many indications of the activity of the Adversary. From one station we learn of the necessity for the exercise of church discipline in the case of two members, one of whom had been guilty of gambling, whilst the other had permitted it in his shop. From yet another station a worker writes:—"In respect of two or three of our out-stations there is very little reason for encouragement. Much inconsistency of daily life prevails, and the profession made seems hollow. Our hearts are made sad as we see some of the things that exist; but we ever have recourse to prayer, and we know that God's power is not limited."

We were very sorry yesterday evening to receive a telegram from Kaifengfu, intimating that Dr. Sidney Carr was ill with typhus fever, and that at the time the message was despatched the patient appeared to be worse. At our mid-week prayer meeting last night, we had a season of special intercession on his behalf, and we hope his valuable life will be spared to the work in China. (Later word states that there was some improvement in Doctor Carr's condition).

"Now, my need is great and urgent; God is greater and more near; and because He is and is what He is, all will be, must be well."—*J. Hudson Taylor.*



GROUP OF THE WENCHOW SCHOOL GIRLS, 1913

Editorial Notes

THE Prayer Union Letter by Mr. Frost upon the subject of Intercession, which was printed in the February number of "China's Millions," has been put into pamphlet form. This has been done in view of the fact that many friends have asked for extra copies of the Letter. If any persons desire the pamphlet, they may obtain the same by writing to either of the Mission offices.

The Mission statistics for 1913, made up in the offices at Shanghai, have been received, and they prove interesting reading. They are as follows: Total number of workers returned from furlough, 127; new probationers and associates from the homelands, 49; new members accepted in China, 4; resignations, retirements and deaths, 19; total number of missionaries at the end of the year, 1,076; total number of baptisms up to the end of the year, 4,478; total church membership (approximate), 31,822. The analysis of the membership of the Mission is as follows: regular members, 299 men, 242 single women, 227 wives, and 23 widows; associates, 109 men, 100 single women, 70 wives, and 6 widows; a total, as given above, of 1,076. These are cold, bare figures; but they represent warm, active life, a body of men and women given up to Christ for His holy service, and a large company of the redeemed from among the Chinese who are to the praise and glory of God. May thanksgiving be given for the Presence which has been with us in the past year, and which alone has made such life and service possible.

In another part of the paper a memorial article speaks of the death of the Director of the Mission in Great Britain, Mr. Theodore Howard. Details of Mr. Howard's life are there given, so that it is not necessary to speak of these here. We cannot refrain from adding, however, an expression of our personal sorrow in the loss of this faithful man of God. Meeting him first in 1887 and last in 1912, the years of our acquaintance increased our admiration of him and affection for him. Commanding in presence, cultured in mind, active in business, and capable in administration, he was at the same time, humble, gentle, devoted. Never were we more impressed by these characteristics than when we last met him. Age was then telling against him and physical infirmity had laid a heavy hand upon him. But, while he was a full grown man in his life of faith and prayer, he was like a little child in his humility and gentleness. It was pathetic, at that time, in view of his feebleness, to hear his words of praise, his thankfulness to God for all His abounding mercies. One can most truly apply to him the words spoken by the Spirit concerning Barnabas: "He was a good man, and full of the Holy Spirit." We beg to offer to his beloved wife and children this expression of our thankfulness for all their husband and father was to the Mission, and the assurance of our deepest sympathy with them in their irreparable loss.

The American Bible Society issues from time to time a Bulletin giving interesting and instructive items concerning its work. Recently it put forth one

headed, "Confucian Classics and the Bible," and in it occurred a paragraph concerning the Scriptures in China which is most informing. The paragraph reads as follows: "The printing of Bibles for China has been continuous for one hundred years, Morrison's New Testament in the classical form having been printed in 1814. During a generation the improvement of the classical version was the objective of many missionary linguists, the Bible Societies printing the fruit of this labor in many editions. In 1872 a committee, of which Dr. Schereschewski was a member, prepared for the Bible Societies a translation of the New Testament into Mandarin. This was the first serious attempt to give the Bible to Chinese who could read the classical language but indifferently. The Mandarin is the court dialect, understood by some three-fourths of the population of China. Later Dr. Schereschewski translated into Mandarin for the American Bible Society, at its expense, the whole Old Testament. This was issued in 1874, and for forty years has been the version in most common use in China. Since 1890 two committees chosen by missionaries in general conference have been engaged, with the co-operation of the Bible Societies, in unifying the various versions, one committee working upon the Classical or Wenli, and the other upon the Mandarin version. In 1912 a new Bible was issued, which brought together the 'union' Mandarin New Testament with the Schereschewski version of the Old. This will be the Bible most used in China until the Mandarin committee completes its work about three years from now. The 'union' Classical version will be finished by the other committee about the same time."

"The wind bloweth where it listeth;—so is every one that is born of the Spirit," (John 3: 8). The forces in nature which make the most noise are not the ones which express the greatest power. On the contrary, the reverse is generally true. The sun, the rain, the tides, these are mighty and all controlling natural powers, and yet they are wholly and for ever silent in their operations. Recently, the world in the eastern States went to bed one night and woke to find the whole of life disturbed and interrupted. Milk, bread and vegetable supplies had ceased; telegraph poles and lines were down so that messages could not be sent for any price; and trains of the most elegant and powerful type stood helpless upon the tracks, containing wealthy and influential personages who were powerless to alter the situation. The explanation of it was simply this: during the night snow-flakes had fallen silently upon the earth, and life had suddenly come to a standstill. Then men began to shovel their way out through the snow, it costing New York City nearly three millions of dollars to make a hole big enough for life to crawl through into renewed activity. A few days later, a silent sun shone forth, and, without an effort or a penny of expense, the snow was gone. And the moral? This is it. When the Spirit works there is no noise, nor confusion, nor even effort. He is unseen and unheard. Nevertheless, He works mightily. And our quiet confidence is to be in this silent, Infinite One, and in Him alone.

MONIES ACKNOWLEDGED BY MISSION RECEIPTS, MARCH, 1914

FROM PHILADELPHIA

FOR MISSIONARY AND GENERAL PURPOSES:

Date No.	Amount	Date No.	Amount	Date No.	Amount
2-177....	\$500 00	17-225....	\$25 00	2-183....	\$ 5 00
178....	10 00	226....	1 00	184....	30 00
185....	20 00	18-227....	1 00	3-186....	35 00
4-187....	1,500 00	19-228....	2 00	4-190....	30 00
188....	416 66	229....	2 00	191....	30 00
189....	90 00	21-230....	60 00	192....	125 00
5-193....	5 00	23-231....	70 00	5-196....	5 00
194....	2 67	232....	20 00	197....	20 00
195....	3 30	24-234....	500 00	198....	155 00
6-201....	10 00	26-235....	40 00	199....	5 00
7-202....	3 00	237....	1 00	6-200....	50 00
203....	100 00	27-238....	10 00	9-207....	25 00
204....	1 00	30-239....	416 66	208....	15 00
9-205 Int.	24 00	240....	10 00	13-216....	1 00
206....	2 35	31-241....	5 00	217....	5 00
10-209....	50 00	242....	2 00	219....	10 00
11-210....	5 00	247....	10 00	16-222....	3 00
211....	1 00	248....	2 50	23-233....	60 00
212....	50			26-236....	20 00
213....	2 00		\$4,009 64	31-243....	60 00
13-214....	10 00			244....	500 00
215....	3 00			245....	30 00
218....	10 00			246....	30 00
14-220....	25 00	2-179....	\$30 00		
16-221....	5 00	180....	5 00		\$1,324 00
223....	2 00	181....	10 00		
224....	30 00	182....	30 00		

FOR SPECIAL PURPOSES:

SUMMARY:

From Philadelphia—

For Missionary and General Purposes. \$4,009 64
For Special Purposes 1,324 00

\$5,333 64

From Toronto—

For Missionary and General Purposes. \$1,091 22
For Special Purposes 461 53

1,552 75

\$ 6,886 39

Previously acknowledged in 1914 13,748 96

\$20,635 35

FROM TORONTO

FOR MISSIONARY AND GENERAL PURPOSES:

Date No.	Amount	Date No.	Amount	Date No.	Amount
2-265....	\$0 50	19-326....	\$ 1 00	16-317....	\$20 00
3-266....	5 00	327....	6 16	318....	31 00
267....	5 00	20-328....	10 00	319....	6 73
4-268 (Anon.)	10 00	329....	1 00	17-320....	10 00
269....	3 00	26-333....	8 00	21-330....	5 00
270....	1 00	335....	1 50	24-331....	20 00
271....	1 00	336....	1 00	25-332....	19 00
5-272....	12 67	337....	2 00	26-334....	5 00
6-274....	400 00	28-338....	50 00	30-341....	2 65
275....	8 00	339....	1 50	342....	30 00
276....	3 00	30-340....	85	343....	12 00
277....	10 00	344....	5 00	31-351....	6 25
278....	10 00	345....	10 00		
279....	10 00	346....	5 00		\$461 53
280....	1 00	31-347....	5 00		
281....	50	348....	11 00		
282....	25	349....	6 56		
283....	1 00	350....	7 93		
284....	1 00				
285....	50		\$1,091 22		
286....	75				
7-290....	1 00				
291....	10 00				
9-293....	225 00				
294....	2 05				
295....	20 00				
10-296....	25 00				
297....	5 00	6-273....	\$30 00		
298....	50	287....	10 00		
299....	50 00	288....	6 00		
300....	5 00	7-289....	5 00		
11-302....	25 00	292....	25 00		
303....	25 00	11-301....	20 00		
304....	10 00	305....	50 00		
12-308....	10 00	306....	10 00		
309....	5 00	12-307....	12 00		
14-311....	10 00	310....	6 25		
17-321....	5 00	14-312....	20 00		
322....	5 00	313....	75		
19-323....	5 00	16-314....	63 90		
324....	10 00	315....	30 00		
325....	20 00	316....	5 00		

FOR SPECIAL PURPOSES:

THE ANNUAL MEETINGS

of the

CHINA INLAND MISSION

will be held in the

Friends' Meeting House, 107 Maitland Street, Toronto

on

Thursday and Friday, April 30th and May 1st

Afternoon Meetings at 3.30; Evening Meetings at 8 o'clock

VOL. XXII, No. 5

THE ORGAN OF THE CHINA INLAND MISSION

\$.50 PER YEAR

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EBENEZER

CHINA'S MILLIONS

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
MAY, 1914

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

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JEHOVAH-JIREH

CONTENTS :

UNCOMMON CHRISTIANS.— *Address by Henry W. Frost.*

GOD'S CALL TO SERVICE.— *Address by F. A. Keller, M.D.*

THREE OTHER CRIES.— *Address by Mrs. J. Lawson.*

OUR SHANGHAI LETTER.— *By Mr. James Stark.*

EDITORIAL NOTES.

DONATIONS.

ILLUSTRATIONS.



BRIDGE AT NAN-YOH, HUNAN

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

General Director,

D. E. HOSTE, SHANGHAI, CHINA.

Director for North America,

HENRY W. FROST, PHILADELPHIA, PA.

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Rev. F. A. Steven, London, Ont.

Rev. R. A. Torrey, D.D., S. Pasadena, Cal.

Rev. Robert Wallace, London, England.

Prayer Meetings on behalf of the **Work in China** connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., 235 School Lane.....	Weekly, Thursday, 4 p.m.
Germantown, Pa., Church of Atone- ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Lockport, N.Y., 146 Mulberry Street	Monthly, the last Friday, 7.45 p.m.
Buffalo, N.Y., Room 210 Central Y.M.C.A.	Monthly, the 3rd Monday, 8 p.m.
Niagara Falls, N.Y., 562 Third Street...	Monthly, the 3rd Tuesday, 3 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St...	Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.....	Monthly, the 2nd Monday, 7.30 p.m.
Detroit, Mich., 30 La Mothe Ave.....	Monthly, the 1st Monday, 8 p.m.
Detroit, Mich., Highland Park Rescue Mission	Monthly, Fri. before 1st Mon., 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch. Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Bull Mission, Wentworth Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.	Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard..	Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Ferguson, Miss., Presbyterian Church....	Weekly, Saturday Evening.
Louisville, Ky., 512 West Kentucky St..	Weekly, Monday, 7.45 p.m.
Palestine, Texas	Monthly, the 2nd Wednesday evening.
Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission...	Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.....	Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.	Monthly, the last Monday, 8 p.m.



MISSION HOMES

IN THE UNITED STATES:

235 School Lane, Germantown, Philadelphia, Pa.

IN CANADA:

507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, MAY, 1914

Uncommon Christians

An Address delivered at the Annual Meetings of the C.I.M. in Toronto

BY HENRY W. FROST

"I am come that they might have life, and that they might have it more abundantly." JOHN 10: 10.

DR. Young, the author of the Bible Concordance, has suggested that the text which we have chosen for the theme of our meditation may be translated as follows: "I am come that they might have life, and that they might have it above the common." Taking it for granted that this is an allowable translation, we discover that Christ foresaw two possible results of His redemptive work, namely, the producing of disciples who should have life in a common sense, and then, of those who should have life in a sense above the common. We reasonably conclude, therefore, that Jesus foretold in these words that there should be two classes of Christians; first, common Christians, and second, uncommon Christians. As to His desire in the matter, then and now, the phraseology of the text leaves us without doubt. He came, He said, that men might have life, and also that the same men might have it more abundantly. In other words, He desires that no disciple should remain a common Christian, but rather that every disciple should become, at once and forever, an uncommon Christian.

As we look upon the lives of Christians at large, and as we test them by the standard thus given by Christ, the outlook is disappointing and discouraging. There are, thank God! thousands and tens of thousands of those who have life; but, in all charity and yet in all honesty, we must admit that those who have the life that is more abundant are the few among the many. This, according to our text, can only mean one thing: there is a multitude of common Christians; but, comparatively, there is but a small body of uncommon Christians. So then, things are terribly wrong. And it is no light matter that this is so, since it is this living on common planes of life which makes common action possible and uncommon action impossible. For a low-living church will never produce anything else but a low-level product of experience. It is a vital question, therefore, what the Master means when He declares that He would have His disciples to be uncommon Christians. And it is this question which we desire to face, and as far as possible, to answer. What then is an uncommon Christian?

First, I would say that the uncommon Christian is one who makes God's Word his only, his full, and his constant rule of faith and practice. Now, there are many people who say that they do this, and who would be shocked to think that they do not do this, but who are far from living out their lives on any such plan. In the first place, while they may read, they do not

study God's Word. And in the second place, even when they do study the Word, they do not do this from a personal standpoint, in order to correct their lives where they are wrong, and to develop their lives where they are already right. And in the third place, they do not continually keep their souls under the power of the Word, that its principles and commandments may be operative and effective upon the whole conduct of life. And in such a case, it is not theory but practice which counts. We may hold the theory that all of God's words are "spirit and life." But if we do not, by prayer, faith and practice, make them spirit and life, they will never become such to us. In such an event, however evangelical we may be in holding to the divine inspiration and authority of Scripture, we shall inevitably fall below the level of the Scripture and become nothing but second-rate, or common Christians. It is well for us to remember that one of Christ's beatitudes is this: "If ye know these things, blessed are ye if ye do them." The uncommon Christian then, is one who not only reveres the Word, but also meditates upon it and obeys it to the full.

Second, the uncommon Christian is one who lives out his life, having no confidence in the flesh, but having all confidence in the person and power of the Holy Spirit. To such an one the Master's word: "That which is born of the flesh is flesh," is full of meaning. It signifies that experimentation as to the flesh needs no repetition; that it has been found out, once for all, that the flesh is inherently and infinitely bad; and that there was just cause for the divine edict to go forth against it, pronouncing it beyond alteration or recovery. To such an one also, the words of the Holy Spirit: "Be filled with the Spirit," and, "Walk in the Spirit," are not mystical and illusive, but understandable and practical. They signify that there is a third Person of the Trinity, who is God the Holy Ghost; that He dwells in and with the believer; that He interprets the Word and Christ to the soul; that He restrains from evil and constrains unto good; that He is able to do all things in and through the Christian which God requires to be done; and hence, that all life is to be begun, continued and ended in Him. Now, no Christian can hold and practice such truths without being lifted up and out of common living. God the Holy Ghost is heavenly in being, in thought, in word, and in action. And when such an One as this possesses the life, the immediate and continual result is an exaltation out from the common into the uncommon. And this produces an uncommon Christian.

Third, the uncommon Christian is one who, having accepted Christ as his Savior, makes Him once and forever the absolute Lord of his life. Our text suggests that Christ may occupy two possible relationships to the soul. Moreover, experience proves that this is so. Hence, men often know Christ as their Savior and yet do not know Him as their Lord; while not a few saints make it plain that they know Him both as Savior and Lord. It is such facts that give point and application to the word of the Apostle Peter: "Sanctify in your hearts Christ as Lord." In other words, the Apostle writing to Christians, exhorted them to perfect their lives by making a sanctuary of their hearts and by enshrining and enthroning there the Christ, not simply as Savior of the life, but also as its great and glorious King. Now, there are not many Christians who have thus exalted Christ, and who have thus come to know the blessings of the lordship of Christ. Therefore, instead of their lives being Christ-managed, they are self-managed. And the result is disastrous. For any such life, in the nature of the case, must sink lower and lower down, until all that is left is bare life, until the man himself is of the earth earthy. It is of such lives the Spirit speaks when, referring to the world beyond, He says, "Saved, yet so as by fire." But the Christian who

makes Christ Lord knows no such experience, now or hereafter. Now, it is "joy unspeakable and full of glory;" and hereafter it is "an abundant entrance" and "the glory that excelleth." And such an one is an uncommon Christian.

Fourth, the uncommon Christian is one who has the vision of those who walk in heavenly places, and who thus sees things from the heavenly and larger standpoint. It is impossible that there should be anything little or mean about a man who has entered into the resurrection and ascended life of Christ. Even an aviator and a balloonist learns to see and talk big. Much more is this true of the man who takes his place above clouds and stars and moon and sun, even upon the throne of God. To such a man, earthly things look far away; and what he sees, he views in whole and in perspective. For instance, such an one no longer sees denominations and churches; he sees the Church of Christ which He purchased with His precious blood, and all its members are his brethren. For instance again, he no longer sees his country and nation; he sees that God "has made of one blood all nations of men," and that all men, so far as natural relationship and claim are concerned, are his kith and kin. And seeing big, he also feels big. The heart that was little, expands, and the life that was self-centred breaks forth into prayer and gift and service for all men everywhere. But it is a well known fact that these are not common conditions among men. Alas! they are very uncommon. Most men live in the valleys. There are but few who dwell upon the mountain-tops. The uncommon Christian, however, does this. His life, experimentally, is hid with Christ in God. And the result of this is the uncommon experiences of the uncommon Christian.

Fifth, the uncommon Christian is one who gives his life irrevocably to God for the saving and sanctifying of the souls of men. I do not mean by this that the uncommon Christian necessarily becomes a minister, evangelist or missionary. These will always be exceptional persons amongst men. I mean rather that all such persons realize their priestly calling, and fulfil their service, in God's appointed place and way, in sacred devotedness of mind and heart. It may be that the person is a business man; but his business is not first, for God is first, and whatever wealth he may obtain is laid down at the Master's feet for His ownership and use. Or, it may be that the person is a serving maid; but every duty is faithfully and joyfully performed as unto Christ, and the life in its humility is fragrant with the power of the Holy Spirit. In such cases, whatever the station or work, the end in view is the glory of God and the good of men, and this end is reached by prayer and service and testimony. Manifestly, such a person is detached from the earthly and attached to the heavenly; and with such an one even the common of life becomes gloriously uncommon. In short, such an one has become an uncommon Christian; and the result is, whoever he is, that he is made a blessing to the ends of the earth. I know a scrub-woman who, at last accounts, was supporting by her hard-earned and hard-saved money, thirty bible-women in foreign lands. She is indeed an uncommon Christian.



COLPORTEURS DISTRIBUTING GOSPELS IN FRONT OF AN INN.
SEE THE GOSPEL POSTERS ABOVE THE DOOR OF THE INN
Photograph by F. A. Keller, M.D.



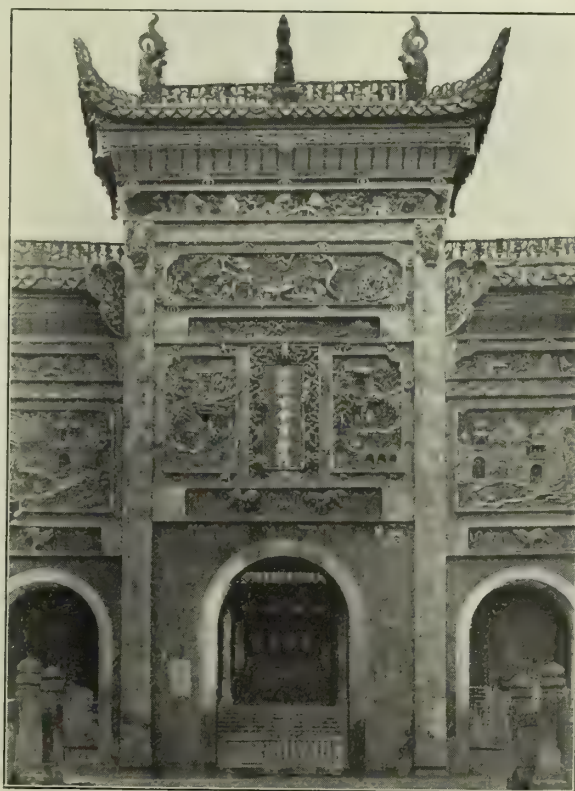
READING FROM LEFT TO RIGHT:—EVANGELIST M. K. HSIAO, IN CHARGE OF THE COLPORTAGE WORK OF THE BIBLE HOUSE OF LOS ANGELES IN HUNAN. EVANGELIST CHENG YUIN-TAO, LEADER OF ONE OF THE HOUSE-BOAT PARTIES OF THE COLPORTEURS IN HUNAN. COLPORTEUR YUAN FU-SU WAS A PRIEST IN THE TEMPLE OF CHUH SHENG SI AT NAN YOH WHEN WE FIRST WENT THERE IN 1909. HE HEARD THE GOSPEL THEN FOR THE FIRST TIME, WAS CONVERTED, AND IS NOW A COLPORTEUR ON ONE OF OUR BOATS. EVANGELIST T'EN HSIN-FEI, LEADER OF ONE OF THE HOUSE-BOAT PARTIES OF COLPORTEURS IN HUNAN

Photographs by F. A. Keller, M.D.

And lastly, the uncommon Christian is one who, in the midst of the blessings and joys of earth, however much he may be favored and used of God, never forgets that his true portion is not in earth but in heaven, and that the true hope of his soul is found in waiting for the coming of Christ. It is terribly possible to turn the blessings of God into a curse—to pray, to serve, to sacrifice, to be chosen of God as one who is to be blessed and who is to be a blessing, and finally, to become engrossed with the earthly things and to neglect the heavenly things, to become enamored with the blessings and to forget the Blessor, to fix one's heart on the work and to turn away from the Worker, to leave one's first love, and no longer look and long for Him who alone is the Bridegroom of the soul. Yes, it is terribly possible to do all this, unintentionally, gradually, almost unconsciously, but surely, steadily, increasingly, until the last word that one would wish to hear would be, "Behold, I come quickly!" And the end of these things is death, so far as real living is concerned. For the true man of God never puts first things second, and he never ceases to remember it is only in Christ's presence that there is fulness of joy, and only at His right hand that there are pleasures forevermore. The uncommon Christian, therefore, is one who walks with head erect, with eyes lifted, and with gaze fixed. Busy as he may be, occupied intensely as he must be as a faithful steward of God, he yet waits and longs for that hour to come when he may hear the voice that is like many waters, and see the face that is like the sun shining in its strength. And so looking and longing he is made increasingly, even here and now, like the One whom he loves and serves. And this means as he passes from glory to glory, that he is changed more and more from the common to the uncommon.

A story is told to the effect that a farmer once took an eaglet from its nest and put it with the fowls of the farm in the barnyard. There the eaglet walked to and fro, to all appearances no better than a hen or a duck. But days passed, the leaden skies of winter gave place to the blue of springtime, and the eaglet became a full grown eagle. Suddenly, one day, a beam of light from the full orb'd sun fell down upon him,

stirring him with its radiant warmth. At that the eagle raised his head and looked full into the face of the sun. Then, he suddenly spread his great wings, and, beating the air with rapid stroke, he made his way higher and higher up, until he was lost to sight in the space and light of heaven. The eagle never came back to his barnyard home. He had left common things behind him once and forever. And the application for us is not far to seek. It is found in the Master's words which we have been considering: "I am come that they might have life, and that they might have it *above the common!*"



TEMPLE CHUH SHENG SI, IN WHICH YUAN FU-SU WAS A PRIEST

Photograph by F. A. Keller, M.D.

God's Call to Service

An Address given at the Annual Meetings of the C.I.M. in Toronto

BY F. A. KELLER, M.D.



NAN VOH, HUNAN. MR. R. D. SMITH, SECRETARY-TREASURER OF THE BIBLE HOUSE OF LOS ANGELES, AND TWO "KNEELING PILGRIMS"

Photograph by F. A. Keller, M.D.

GOD'S call to service is God's call to blessing. God asks us to work for Him, not so much to get the work done, as to get us in a place of blessing. This important truth is strikingly illustrated in the brief but stirring prophecy of Haggai. God was grieved at the way His people were neglecting Him and His house, and at the consequent spiritual and temporal loss to themselves. He longed to bless them, and so sent Haggai to Zerubbabel the son of Shealtiel,

governor of Judah, and to Joshua the son of Jehozadak, the high priest, and laid the whole matter before them, urging them and all the people to "consider their ways."

Because of sin God's people had suffered long years of bondage in a strange land. In His appointed time God had delivered them and brought them back to their own land, and in those first days the joy of their hearts expressed itself in enthusiastic service in the rebuilding of God's house. But difficulties arose, the cares of this world came in, they felt the need of homes and comforts for their families, and they gave up God's work that they might carry out their personal plans. They tried to satisfy their consciences by saying, "It is not the time for Jehovah's house to be built."

"Then came the word of Jehovah by Haggai the prophet, saying, Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now therefore thus saith Jehovah of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith Jehovah of hosts: Con-

sider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith Jehovah of hosts. Because of my house that lieth waste, while ye run every man to his own house." Haggai 1: 3-9.

Then Zerubbabel and Joshua and all the people did consider their ways, and they obeyed, and they began to work on the neglected house of their God. A month later, when the vastness of their undertaking seemed to be oppressing and discouraging them, God graciously again sent His servant with this message of comfort and hope: "Yet now be strong, O Zerubbabel, saith Jehovah; and be strong O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith Jehovah, and work: for I am with you, saith Jehovah of hosts." And as they worked on, another message came, twice again asking them to consider all their recent bitter experiences and poverty, the necessary result of their own neglect, the message closing with this assurance: "From this day I will bless you."

These things happened more than twenty centuries ago, but how perfectly they picture many a life to-day. Bound by Satan, a captive in the world of sin, God comes into the life, frees the slave, and in the glad joy of the new life the best energies are given to grateful service. But as difficulties and foes arise, and personal and family needs and ambitions gradually get a hold upon the heart, God's house and His work are given second place in the affections and efforts, with the inevitable result of sorrow, difficulty and loss, for this is not God's way. In God's service the invariable rule is: "Seek ye first His kingdom,



NAN VOH, HUNAN. MR. R. D. SMITH, SECRETARY-TREASURER OF THE BIBLE HOUSE OF LOS ANGELES (IN THE "MOUNTAIN CHAIR"). REV. G. G. WARREN, AND MR. STEYBE, ENROUTE TO THE "SACRED MOUNTAIN"

Photograph by F. A. Keller, M.D.

and His righteousness; and all these things shall be added unto you." Matthew 6: 33. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." Proverbs 11: 24.

Oh, that men could realize the awful sinfulness of neglecting God's house, God's work! It is emphasized throughout the Word. The priest and the Levite did not rob or injure that poor traveler, they only neglected him. They had no eyes to see his suffering, no ears to hear the mute but pathetic appeal of his need. The man with one talent committed no gross sin, he simply neglected to use the talent for his lord, but the

awful result was—complete loss of his talent, outer darkness, weeping and gnashing of teeth. In the messages to the seven churches only two were charged with tolerating open sin, but three were charged with some form of neglect. The first: "Thou didst leave thy first love." . . . "Repent and do the first works; or else I come to thee and will move thy candlestick out of its place." The second: "I have found no works of thine perfected before my God. Remember therefore . . . and repent. If therefore thou shalt not watch, I will come as a thief." And the third: "I know thy works, that thou art neither cold nor hot: So because thou art lukewarm . . . I will spew thee out of my mouth." Revelation 2: 4; and 3: 2, 3, 15, 16.

But God not only warns, He also calls. Through Haggai He called to princes, priests, and to all the people to "be strong and work." Through the suffering, wounded man by the roadside He called to the priest, the Levite and the traveler for sympathy and help. Through the wide open door of present opportunity, through the supreme crisis of conditions without a parallel in the history of the world, through the unutterable pathos of hundreds of millions actually groping in the darkness for something to satisfy the hunger of their souls, God is calling to us more loudly to-day than ever before: "Oh, ye leaders, and all ye people, be strong and work!" And with the call to service comes the twofold promise, now as then: "For I am with you, saith Jehovah of hosts . . . from this day will I bless you." Haggai 2: 4, 19. From our own work I hope to let you see something of the opportunity and of the crisis, may you, through these things, hear God's call.

Soon after our annual meetings last year I was on my way to China. To my great joy Mr. Ralph D. Smith, secretary-treasurer of the Bible House of Los Angeles, accompanied me, that he might see with his own eyes the work of which I told you a year ago, a work to which he has given years of earnest prayer and, in the home department, years of devoted service. Our first business on reaching Shanghai was to publish a large edition of the gospel posters with the fund which God had graciously provided. You may remember my telling you that it had been laid upon my heart to pray for 50,000 posters for Shansi, that province with over 12,000,000 people. As soon as the

posters were well under way I wrote to every mission station in Shansi, of whatever society, and offered to deliver to their stations as many posters as they could use to advantage. It was a blessed token of God's guidance in prayer that when we added up the requests that came from thirty-three mission stations in Shansi, they amounted to 51,200 posters.

The fund provided permitted us to send to every missionary all the posters he asked for, and we had ten thousand over for other provinces. Only one missionary, whose request came in some weeks after all shipments had been made, was disappointed.

I wish there were time to read to you the grateful replies of the Shansi missionaries. I must give you brief extracts from three of them. One missionary wrote: "Your letter and sample posters to hand. I write at once to thank you very much, and to tell you that I regard this as an answer to my prayer. These posters are the very thing I have been looking for." So they out there and we here were praying for the very same thing. Another missionary wrote: "God bless you for writing me about the posters. This is one of the best ways of getting the Word of God before the mass of the people." And still another wrote: "This gift has tremendous powers for good, and we hope that those who made it are continuing their prayers that the wisest possible use may be made of it." This missionary stated that he had from five hundred to six hundred villages in his district, and he asked for 2,400 posters that he might have "three or four posters for each village, and a few more for some of the larger places." Oh, the self-denial, the genuine pathos of this request!



MR. TIEN AND HIS PARTY OF COLPORTEURS ON THEIR HOUSE BOAT
Photograph by F. A. Keller, M.D.



COLPORTEURS DISTRIBUTING GOSPELS ON STEPS OF MAIN TEMPLE AT NAN YOH. PILGRIMS ARE RUBBING BRASS COINS ON THE STONE DRAGON. THEY WILL TAKE THESE COINS HOME AND SEW THEM ON THE CAPS OF THEIR CHILDREN TO WARD OFF EVIL SPIRITS.

Photograph by F. A. Keller, M.D.

After attending to the posters we went into Hunan and up to the "Sacred Mountain" for our annual Bible school and work among the pilgrims. Seventy letters came to us from as many stations of the China Inland Mission, and from fifteen different provinces, promising definite prayer for the month's work. Many of you were praying for us also, as well as friends in other parts of the world. These prayers were both urgently needed, and abundantly answered. The rebellion broke out just as we reached Shanghai, night after night we could hear the cannon booming, and in Hunan there was great unrest. I firmly believe that had it not been for the constant volume of prayer going up to our Father in Heaven we would not have been able to go on with the Bible school or the pilgrim work. But as it was, in spite of the fact that the acute unrest continued in Hunan right up to within ten days of the date of opening the Bible school, God once more brought up to us eighty evangelists and Christian workers from ten different missions. Just think, dear friends, of those men, many of whom had never met a Christian worker except the missionaries of their own mission, or city, and try to realize what it must mean to them to come up to the mountain for a month, to meet workers from other churches and other fields, to talk and pray together over the problems of their work and of their lives. Free from all care, to spend the mornings of those weeks in united Bible study under trained

leadership, and the afternoons in an earnest campaign among the thousands of pilgrims who come to the mountain to worship their false gods. Mr. T. Windsor, who was here at the Annual Meetings a year ago, was with us at the Bible school, and his teaching was greatly used and blessed. How the men looked as he skillfully wrote the outlines of his lessons in beautiful Chinese characters on the blackboard.

Last fall the students at the Bible school distributed 55,000 books, Testaments, Gospels, and selected portions of Scripture, and 46,000 Gospel tracts, and that meant personal contact with over fifty thousand of those fine, devoted young men who come up to the mountain to worship, they know not what.

God has granted to us fruit not only from the ranks of the pilgrims, but some of the priests in

those temples have turned from their idols to serve the living God. What emotions of gratitude and praise filled my heart as I looked into the earnest and attractive face of Mr. Yuan, now one of our colporteurs, but four years ago, at the time of our first visit to the "Sacred Mountain," a priest in one of the largest temples there!

Mr. Smith was obliged to return directly from the Bible school to America, but I stayed on for some weeks to visit our workers on the boats. One of our men, Hsiao Chih-heng, was traveling with me and we arrived at the boat of Mr. Cheng and party one



MR. T'EN AND HIS PARTY OF COLPORTEURS ABOUT TO LEAVE THE HOUSE-BOAT FOR A DAY'S WORK IN THE NEIGHBORING VILLAGES. REV. C. CHAMPNESS OF THE ENGLISH WESLEYAN MISSION IS STANDING WITH THEM.

Photograph by F. A. Keller, M.D.

afternoon while the men were out at their work. At about five o'clock they returned from various directions with empty book bags, dusty shoes and clothing, and tired but happy faces. There was a great brushing and splashing, and then came supper, and after supper the evening meeting for Bible study and prayer. What an hour that was! After a brief devotional season they took up their evening chapter in Isaiah. The first man read the first section of the chapter and briefly discussed it, the second man followed with the next section, and so on until the chapter was finished. Then Mr. Cheng, the leader, arose and in a truly remarkable way summed up the evening's work, and gave the results of his own careful study of the chapter. After the Bible study came reports of the day's work in the homes, and assignments for the work of the next day, Mr. Cheng carefully indicating on the large map just what territory each party of two men should cover. Then followed a season of prayer and praise for the day's work just done, for the work of the following day, and for special objects. And here I was once more surprised and made glad, for just before they knelt in prayer Mr. Cheng turned to a neatly written notice pasted on the wall at the top of the room, and reading from it said: Our special topics for prayer to-day are as follows:—On examining the notice later I found that in arranging their special topics for prayer for each evening in the week, they had let their hearts' sympathies reach out to God's work, and His children throughout the world.

At the close of this service the men went to their rooms for study. At 9.30 a bell rang, out went the lights, and soon the men were asleep. At 5.30 sharp next morning the bell again sounded, and quickly all were astir. Their private devotions and further study occupied them until 8 o'clock, when they gathered for their morning united Bible study. The leader gave out a hymn, and every time I think of it I feel again the thrill of that moment when those thirteen men, in perfect unison and harmony, sang out: "To the work, to the work, we are servants of God." As I looked up into their earnest faces, and realized that only ten years ago every one of them was a heathen worshiper of idols of wood and stone and brass, I said: Oh, my Father, I thank Thee!

The morning study was quite different from that of the evening. They were working on the epistles, one chapter each day. First, each man was asked to give a chapter name. Then three men were called on in succession to give an outline of the chapter, and three others to give the teaching of the chapter, and finally each man repeated from memory the verse of the chapter that had specially appealed to his own heart.

On Mr. T'ien's boat in another part of the province, to which we went later, the plan of study and work was very much the same. On both boats I was deeply gratified with the system, the promptness, and above all, with the true life and spiritual power that characterized the men and their work. The growth of the men in charge, and their splendid leadership filled one's heart with thankfulness. If a man used more words than necessary in giving his chapter outline, or



DURING DR. KELLER'S ABSENCE FROM CHINA HIS BAND OF COLPORTEURS SEND A MONTHLY REPORT OF THEIR WORK, TOGETHER WITH A MAP WHICH SHOWS THE GROUND COVERED DURING TIME MENTIONED IN REPORT. THE ABOVE INDICATES WHAT WAS ACCOMPLISHED DURING THE CLOSING HALF OF NOVEMBER 1913.

statement of teaching, he was told of it, kindly, but firmly; if he made mistakes, they were pointed out, but in a way that could not offend. The summing up of the hour's work showed diligent and prayerful preparation. After the hour of Bible study and prayer the men had breakfast and then shouldered their bags of books and started out for their day's work.

What have they accomplished? First, in Bible study: We have just received Mr. Cheng's report of the mid-winter written examination, covering the work done by the men of his party since the first of October. Five books were studied: Isaiah, 1-42; II. Corinthians; Hebrews; I. John; and Revelation. Nine questions were asked on each book, the men were required to answer seven of the questions and omit two. Their marks were on a scale of 100. The questions on two of the books were as follows:—

Isaiah:—1, When was Isaiah prophet? 2, Describe the character and work of a prophet, give Scripture references. 3, What do Amos and Micah say about true and false prophets? 4, In what year was Hezekiah sick? Describe conditions in Samaria at that

time. What about Assyria? 5, In what year was Israel taken captive? Who was king in Judah at that time? 6, Although Judah was overthrown because of her sin, what is God's certain purpose for her? 7, Give an outline of chapter seven; 8, Give an outline of chapter ten; 9, Give an outline of chapter thirty-six.

II. Corinthians:—1, Describe the intercourse be-

tween Ephesus

and Corinth.

Draw a diagram

to illustrate.

2, Where and

when was this

letter written?

3, Why did not

Paul hasten to

Corinth in per-

son instead of

first writing a

letter? 4, What

filled Paul's

heart with joy

in this matter?

5, Give chapter

name and teach-

ing of chap-

ter thirteen.

6, Write your

memory verse in

each of the thir-

teen chapters. (Every man in the class chose this as

one of his questions, and answered it correctly).

7, Give an outline of chapter six. 8, Give an outline

of chapter seven. 9, Give an outline of chapter eight.

There were nine similar questions on each of the other three books. With such questions, three men received a perfect mark, 100, in all five subjects, three others had an average of over ninety, and, with one exception, the others averaged from sixty to eighty-three.

Second, what has been accomplished in visitation of homes and in the distribution of the Scriptures? During 1913 the men of our two parties, going out two by two, visited over eighty-six thousand homes. Eighty-six thousand homes, in the large majority of which the name of Christ was unknown, the residents of which homes were like the little girl of Mrs. Lawson's touching story: "In the darkness, not knowing where they were going." To the people in these homes they told the precious story of redemption through faith in Christ, and on leaving gave them one hundred and ten thousand books of Scripture, either Testaments, Gospels, or selected portions, and one hundred and eighteen thousand Gospel tracts. Besides this, they have pasted up in conspicuous places all along their routes of travel twelve thousand of the Gospel posters.

Third, actual results: Here time utterly fails me. A year ago* I gave you a number of precious instances, to-night I hold in my hand a stack of books, which are the monthly reports written by the leaders of our parties, giving items of special interest in their work. Nearly every page just glows with the story

of some man, or woman, or family that has been looking and longing for something, and through the visit of our men has found satisfaction, and peace, and joyous hope in the good news of Jesus Christ our Savior. In one place a student named Lo received the men, their message, and their books most graciously. He said that they had made the matter very clear to him, and that from that day, he and all his house

would worship the true God, and trust in Jesus Christ for forgiveness of sin. An aged man, totally blind, listened to the message with striking humility, he gave evidence of the work of the Holy Spirit in his heart, and assured the colporteurs that he would trust in Jesus and worship the true God.

Here is an idol that was

made in 1776, it has been in one family and has been worshiped by succeeding generations ever since. In a hole in the back is a paper giving the "family record." When our colporteurs visited that home the people were so convinced of the truth of their message, that they accepted Jesus as their Savior, and brought out this and three other idols to publicly destroy them. Our colporteurs asked them to let them take the idols to me to bring to America to show the people there what wretched and helpless things their brothers and sisters in China were ignorantly worshipping.

I have spoken of the supreme crisis of the conditions in China: these are not mere words. Our hearts have been so overjoyed at the unprecedented opportunity of the past few years in China, that I fear we have failed to realize that an opportunity is a passing thing that must be taken on the wing. The opportunity has seemed so great to us, that I fear we have really been guilty of neglecting it. A crisis as great as the opportunity is impending. May God help us to realize the full import of a bitter cry from China that has just reached me in letters from my Chinese colleague, Mr. Hsiao. And may He help us to determine before Him what this cry means to ourselves. Mr. Hsiao writes:—"There is much seditious talk in Changsha. A few days ago twelve members of a secret society were executed. This condition exists throughout the country, and a great upheaval seems inevitable. My heart burns with an intense longing to see the Gospel speedily preached in all the land. I beg you to pray earnestly that God may bring this about, for truly, the Chinese are in a sea of bitterness and



HUNAN BOATMAN AND FAMILY. DR. KELLER'S SERVANT BEHIND THE BOATMAN
Photograph by F. A. Keller, M.D.

the only hope of escape is in the salvation of our Heavenly Father. Hunan officials have nearly all returned to their old methods; not only was the Chinese New Year again celebrated, but there were far more dragon processions than four years ago. Temples that were closed have been re-opened, and men are again going to worship all kinds of idols. Apart from a very large increase in the number of workers, who will exert themselves to the utmost to

preach the Gospel of salvation, there is not an atom of hope of being able to save men from the blackness of darkness."

"Yet now be strong O Zerubbabel, saith Jehovah; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith Jehovah, and work: for I am with you, saith Jehovah of hosts . . . From this day will I bless you."

Three Other Cries

An Address given at the Annual Meeting of the C.I.M. in Toronto

BY MRS. J. LAWSON

THERE is a booklet published by our Mission which many of you have seen, entitled "Three cries from Chinese lips." Very pathetic are these cries. I have thought of speaking to you this afternoon of three other cries, which came to my notice at different times during my work in China.

The first of these cries came from the lips of a little girl, and was afterwards passed on to me by her mother. It was during the great heat of summer that this child lay dying. No doctor was called, for she was "only a girl." The Taoist priest was not called in either, for that also would mean expense. It came to the time when she was to go out of the world that had been none too kind to her, and just before passing away this was her cry: "Mother, it is all dark and I do not know where I am going!"

In several meetings at which I have spoken lately the hymn "Jesus saves" has been sung. You will remember that in the third verse comes the line, "Sing in triumph o'er the tomb." There is no triumph in such a death as this little girl's. "It is all dark!" It was indeed a dark valley to her. She knew nothing of the "Light of the world;" she had never heard of Him who "brought life and immortality to light." Life had been hard for her; death was harder, for she did not know where she was going.

This child's case is only a picture of thousands more—over thirty thousand have passed away on this Thursday that is already over in China—I am afraid it is safe to say that only a very small proportion of that thirty thousand are likely to have had any triumph in their death.

"Alienated from the life of God through the ignorance that is in them." Oh, such ignorance! Leading to such terrible cruelty! Near us at one time lived a family in which all the little ones died in very early infancy. When it came to the fourth or fifth child being apparently in a dying condition, the father took the little body while still alive, and hacked it with a chopper, then threw it on the fire, and finally, taking it from the fire, passed our door and cast it into the river. What was the meaning of this? It was not wanton cruelty, but fear of the demons who, he in common with his neighbors believed, possessed each child, and thus caused death. This awful procedure was to frighten the demon from the house. "Understanding darkened—alienated from the life of God through the ignorance that is in them."

Thank God, there are some who are groping for the

light, as was one man I knew, who, after seeking for at least thirty-eight years, heard of the "Light of the world," and said, "This is what I have been looking for all these years!" Is it not to us, as well as to Paul, that Christ has spoken of "the Gentiles to whom I send thee, to open their eyes that they may turn from darkness to light, and from the power of Satan unto God?"

From our own district in China news has come to us of a Christian man who could "sing in triumph o'er the tomb." The letter stated: "Mr. Pi was full of joy, and he seemed to have a foretaste of heaven." There was no darkness for these two who knew the Lord; they knew where they were going.

The second cry came to my ears on one occasion when a friend and I were staying in a city never before visited by women missionaries. Amongst the crowd which came to us in the inn, was an old lady of more than eighty years. I think I see her now, with her white hair and feeble steps, being led in by a little girl. After I had finished speaking of God's love in giving His Son to die for us, the old lady said: "How good it was of God to give His Son to die for us!" I said, "Yes, it was—will you not thank Him for it now?" Looking up she said, "Thank you, God, for giving your Son to die for me," and turning to me she said, "Thank you, too, for coming to tell me, for, if you had not, I should never have known."

"God so loved that He gave." "He spared not His own Son, but delivered Him up for us all." I wonder if it is possible that there is one here who has never definitely thanked God for His great gift—who is so used to hearing about Him that the wonder of it all means nothing. That old lady heard of it for the first time that day—she thanked God, and God heard her words. Is it not wonderful? "God commendeth His love toward us in that while we were yet sinners Christ died for us."

I wonder if there is a child of God here who has never known the joy of leading souls to Christ. If so, O! covet earnestly the gift of soul-winning. Ask God to show you if you are working just in the place where He wants you most. "If you had not come to tell me I should never have known." Would you not like to hear such words from those who have never had a chance to hear of God's love before?

There are open doors in China now that may not remain open long, and the need is overwhelming. Several times my husband has come to me in our sta-



SOME YUANCHOW OLD FOLK BETWEEN SEVENTY AND EIGHTY YEARS OF AGE, SAVED AT THE ELEVENTH HOUR
Photograph by Mr. J. Latson

tion, as he has heard of signs of interest in the Gospel in some of the distant villages, saying, "There is a fine opportunity for you to go to those women; they would receive you with open arms!" But what could I do? There was the work of the station to be done; women's classes, the girls' boarding school, the boys' day school, sometimes women staying in the house on purpose to be taught besides our own children to be cared for. In our district (Yuanchowfu), we have three times as many people as there are in Toronto, and only three workers, and these, as a gentleman visiting there recently wrote, "are working at high pressure." On the occasion of his visit eighty-six were baptized—amongst them ten of our older school girls, only one of whom, a few years ago, might have passed away saying "It is all dark." Thank God! in Yuan-chowfu there are between two thousand and three thousand hearing the Gospel week by week but thousands are yet unreached.

The third cry reached me one day when I was preaching of Jesus Christ to a crowd of women in a village. One woman looked especially interested, and pressing to the front she said: "Tell me, how long ago is it since all this happened?" I told her, "nearly two thousand years ago." "And you have only just come to tell us!" Is it not terrible to think of the generations who have passed away in ignorance of God's plan of salvation since Jesus Christ gave His disciples their commission to go to "all nations"—to the "uttermost parts of the earth?" Not even the half of China is evangelized yet, to say nothing of other countries, and it is nearly 2,000 years ago "since all this happened." While we delay millions are going out into the dark, and they "do not know where they are going." Some one has said, "We have been acting as though we had an eternity in which to do our work, and the people whom we seek to reach had an eternity on earth in which to be reached, whereas the fact is, that our term of service and their term of life must both very soon expire."

Have you thought lately of that evening when the Lord Jesus appeared to His disciples in the upper room? His death was accomplished. His resurrection was a fact, and He came to them and "shewed them His hands and His feet." He proved His identity, and reminded them also of His work of redemption. "They pierced my hands and my feet." "Reproach hath broken mine heart." "Thus it is written that the Christ should suffer and rise again."

Because they had seen His scarred hands and feet—"saw with their eyes and their hands handled"—they were "witnesses of these things." He sent them forth to preach "repentance and remission of sins," . . . "in His name unto all nations." They had seen His very hands and feet with the marks of the nails; others through them were to see with the eyes of faith. "They shall see to whom no tidings of Him came, and they that have not heard shall understand." The Greeks came to Philip, saying, "Sir, we would see Jesus." In China we have practically the same request, though the people do not know it is Jesus whom they are seeking.

I would like to say in closing, as I ask your prayers for the workers, that in the mission field, away from all human props, it is Himself *we* need. We do sometimes get "sad"—we do get "troubled"—we do have "reasonings arise in our hearts." Then it is not books about Him that can help us, it must be Himself, the one who alone speaks peace, comfort and rest. I have often thought that apart from the duty and privilege of going to the heathen for their sakes, that the missionary has the added joy of proving in a special sense the help which comes through being thrown altogether on the Lord. We at home, unconsciously depend on meetings and conferences, or on this special minister or clergyman, who is so helpful, but when we are where there are only two or three at a station, or perhaps only one, as has been our own experience, and in eleven years only about six visitors passing through, there is not much dependence placed on other people—it must be "He Himself."



THE LIU FAMILY, FOUR GENERATIONS RANGING IN AGE FROM EIGHTEEN TO EIGHTY-FOUR. THE TWO ELDER WOMEN ARE CHRISTIANS, PRAY THAT THE OTHER TWO MAY SOON LEARN TO KNOW JESUS AS THEIR SAVIOR
Photograph by Mr. J. Latson

Our Shanghai Letter

BY MR. JAMES STARK

YOU will have seen from the daily newspapers that on the 8th of March, the "White Wolf" and his followers attacked Laohokow, in Hupeh. From letters since received from Dr. Lagerquist and Miss Black we learn that, at night, under cover of darkness the brigands climbed the city wall which, though four miles in extent, was defended by only three hundred soldiers, and the one and a half miles of water frontage by eleven Chinese junks manned by about one hundred men, all the other troops being absent at the time. For twenty-four hours the brigands were masters of the situation, looting, burning and killing just as they pleased. The city was set on fire at forty-seven different places, with the result that several hundred houses were destroyed. Dr. and Mrs. Lagerquist managed to leave with great difficulty, and narrowly escaped being shot on more than one occasion. The Misses Black, who live in the western suburb three miles distant from Dr. Lagerquist's residence in the main street, shared a place of shelter with the evangelist and his family until the circumstances made it possible for them to leave for Fancheng with safety.

The barbarity of the brigands is reported as too gruesome to put in print. The number of people killed exceeds one thousand five hundred, and the wounded over four thousand, whilst something like five hundred girls and young women were carried off. The property stolen and destroyed is estimated at from Tls. 30,000,000 and Tls. 90,000,000. Large numbers of men who were pressed to bear away the loot, were shot down when not able to carry their loads quickly enough. Our Mission premises, we gather, did not suffer much damage, as the second in command, having heard of Dr. Lagerquist's medical work, gave orders that they should not be touched.

Dr. Froyland, of the Norwegian Lutheran Mission, was shot dead, and Mr. Sama of the same society was severely wounded, whilst his wife and fellow-worker passed through some most trying experiences. It is due to God's gracious protection that Dr. and Mrs. Lagerquist and the Misses Black escaped without injury.

Dr. Lagerquist returned to Laohokow on the 14th of March, when he found the misery and distress of the people generally, almost indescribable. A

few days later Mrs. Lagerquist and the Misses Black were able to go back to their station. Dr. Lagerquist writes:—"We are not allowed to have any evening meetings at present, nor are we permitted to engage in street chapel preaching, as that would bring crowds, which are prohibited; but the schools and other work are carried on as usual."

We have since learned that the brigands are directing their attention to other cities further north. Lungchuchai and Shangchow, in Shensi, have been taken by them, and a telegram received a few days ago from Sianfu reports that Mr. and Mrs. Vatsaas, with their children, were in hiding among the hills. Kingtzekwan, in Honan, has also been attacked and robbed. Mr. and Mrs. Parker, who are located there, happily are safe, though they have had a trying experience and, for the second time, have suffered the loss of everything. We are praying much that the Central Government and the Provincial authorities may soon be able to take steps which will be effectual in putting a stop to these acts of violence, and in securing the peace of the country.

Letters received from other parts of the province of Honan report that the conditions are, comparatively speaking, peaceful. There have been splendid spring rains, the best for years, and the people are looking forward with hopefulness to a good harvest.

Since writing to you last month, one hundred and sixty-seven baptisms have been reported.

Mr. and Mrs. R. Gillies have now settled in the important city of Kiangchow, Shansi. They find the premises very suitable and are receiving many visitors. Mr. Gillies writes:—"Every day we feel grateful for the privilege of being in Kiangchow."

Miss Saltmarsh, writing of the work at Tsing-



"NATURE'S LAUNDRY," NEAR NAN YOH, HUNAN
Photograph by F. A. Keller, M.D.



TRACKERS ON THE RIVER YANGTZE.
Photograph by W. T. Clark, M.D.

kiangpu, Kiangsu, says:—"We are very much interested in a nun, who has been attending the meetings. She seems to be a woman of exceptional intelligence. She brought another nun with her a few days ago. Will you please remember these two women very specially in prayer?"

In Fukow, Honan, Mrs. J. E. Williams recently held a Bible school for Christian women. Fourteen attended, and gave valuable help in preaching the Gospel at a large fair outside the east gate, which was visited by crowds of people during the four days it lasted. Splendid opportunities were afforded for proclaiming the Divine message. Many books were sold and tracts given away, which it is hoped will bear much fruit.

Mr. and Mrs. R. B. Porter recently paid a visit to the home of Mr. Wang, the scholar, to whose conversion as a result of the reading of a Gospel portion, apart from human agency, I referred in a previous letter. Nearly all the relatives of this worthy man have now abandoned idolatry, and some of them have an intelligent grasp of Scripture truth. Twenty people were received as catechumens, and Mr. and Mrs. Porter are greatly encouraged by the interest which is being manifested in the Gospel.

Miss Gough writes that, with Miss Grant, she visited Eniangho, an out-station of Pachow, at the Chinese New Year season, and received a warm welcome from the people. Twenty women, mostly wives or relatives of hearers and inquirers, came from the country for four days' special teaching. Many of them had never been to a service before. Our sister writes:—"It seemed at first as though it would be difficult, but God answered prayer and was in our midst in power and blessing. Quite a number came from the market to the morning and afternoon meetings daily, and praise God, we got into touch with some of the richest families, the ladies coming and sitting through the classes attentively. The last Sunday we were there, we counted sixty women, besides girls and young children. One day, a family de-

stroyed their idols; it was a testimony on the street, as the idols were chopped up and burned in front of the door."

Mr. D. J. Harding informs us that, at Kutsingfu, Yunnan, on the 13th of the first month of the Chinese New Year, a few days' special meetings were held. He writes:—"We began the day with a prayer-meeting at 7.30 in the morning, when about fifty people were present. A further meeting followed at 11 a.m., and another at 2 p.m., whilst one was held each evening. At most of these meetings we had one hundred and fifty people present, and on Sundays about two hundred and fifty. But the crowning meeting was on the Monday, when about sixty people put up their hands, signifying their desire to be baptized, and made an offering of \$8.50. Some of these converts will be admitted to the fellowship of the church in a few days' time; but others will be kept back for further probation. The wife of the Prefect came to the Sunday morning service, with her son and

daughter, bringing, of course, the usual retinue of civil police, and one cannot but praise their conduct while here."

The following extract from a letter received from Mr. H. E. Foucar, of Ningkwofu, Anhwei, who reports twenty-six baptisms, will, I feel sure, be read with interest, as also with thanksgiving to God:—"We feel encouraged about our street chapel work here. Unasked, several of the Christians in the city have come forward lately to give their assistance. They have by their testimonies added much interest and force to our addresses, with the result that the attendance, both at the north gate and at the west gate, shows a marked increase. Mrs. Foucar, too, is much encouraged about the change of attitude toward the Gospel by many of the women of the better class. In her daily visits, she finds homes open to her, and a readiness to listen to the Gospel never known before. The well-educated daughter of a banker is much interested, and often calls here. Her wealthy relatives try to oppose her, 'but,' she said to Mrs. Foucar the other day, 'I am not ashamed of the Gospel of Jesus Christ.' She is studying the book of Romans. In another home a young wife said: 'I gamble, not because I like it, but simply because I have nothing else to do. My husband is kind and gives me plenty of money to use, so my neighbors or friends call and we play cards. I have nothing to do, and my life is so empty.' She listened eagerly to the Gospel, and my wife suggested to her to learn to read, as a more fitting occupation, and as a step toward a more useful life. She called the other day to take her first reading lesson, and may God grant her grace to persevere!"

"The living God still lives, and the living Word is a living word, and we may depend upon it; we may hang upon any word that God ever spoke, or ever caused by His Holy Spirit to be written."—*J. Hudson Taylor.*

Editorial Notes

THE parcel-post system in the United States presents new and helpful facilities for sending parcels to China, especially to Shanghai and Hankow. We would advise our friends who wish to forward packages to missionaries on the field to consult the nearest parcel-post office and to obtain the rates therefrom before sending packages in any other way.

A book by Mr. Frost, entitled, "Men Who Prayed," will be ready for sale in the near future. Its cost will be one dollar, and it may be purchased at either of the Mission Offices. The book reviews the praying characters, together with their prayers, of the Old Testament, being—as the sub-title says—"familiar, heart-to-heart talks concerning men who offered prayer to Jehovah." Orders for the volume may now be placed. These will be filled as soon as the book is received from the printers.

The Annual Meetings of the Mission were held at Toronto upon the afternoons and evenings of Thursday, April 30th, and Friday, May 1st. Pastor Philpott, Principal O'Meara, Principal McNicol and Mr. Frost gave the scriptural addresses, and Rev. and Mrs. Steven, Mr. and Mrs. Graham, Mrs. Lawson and Doctor Keller spoke from the missionary standpoint. The attendance was good, and much interest was manifested. Reports of some of the addresses are given in the present number of this paper, and others will be given in the following number.

Since printing in our March number the Doctrinal Basis of the Mission, there has come to hand the Doctrinal Basis of the Evangelical Tract Society, of England, which we pass on to our readers as another helpful expression of the fundamental truths of the Gospel. The articles, numbering seven, are as follows: 1. The divine inspiration, authority and sufficiency of the Holy Scriptures, and the right and duty of private judgment in their interpretation. 2. The unity of the Godhead and the trinity of persons therein. 3. The utter depravity of human nature in consequence of the fall. 4. The incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign. 5. The justification of the sinner by faith alone. 6. The work of the Holy Spirit in the conversion and sanctification of the sinner. 7. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

It is remarkable what different viewpoints may be taken, and what different expressions of conviction these may give rise to. When Missions first began in India, at the beginning of the nineteenth century, the British East India Company made this declaration:

"The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." And at the close of the nineteenth century the English Lieutenant-Governor of Bengal declared: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined." One would think that two such opposite utterances could not possibly have emanated from the minds of men. But they did. And the explanation is, not simply that one had the prospective and the other the retrospective view, but also that one utterance came from an unregenerate man, and the other from a regenerate one. In other words to be out of Christ and to be in Christ are experiences as different as blindness is from sight. In the one position, one sees things from man's standpoint, and in the other position from God's standpoint, and these give rise to totally opposite conceptions and conclusions. And what we as Christians are asked to do is to take God's position and see things as He sees them. Whoever does this will believe in foreign missions, retrospectively and prospectively, to the full.

"So be it, O Lord" (Jeremiah 11: 5). The prophet Jeremiah had been given some hard tasks to perform. He had been asked more than once to stand between Jehovah and Israel and to be a mouthpiece in pronouncing divine warnings and judgments before an apostate people. At first, it had not been difficult to fulfil the commission given. But the commandments grew harder as they multiplied, for Jeremiah increasingly discovered that Israel had no mind to obey Jehovah or to favor His prophet. Indeed, each new utterance meant deeper hatred and more bitter scowls and words, until it became a question how the prophet would fare if again he should utter Jehovah's complaints. And then Jehovah spoke once more to His prophet, telling him to go to the men of Judah and to the inhabitants of Jerusalem and to say unto them, "Cursed be the man that obeyeth not the words of this covenant." What now will Jeremiah do? Will he turn back from following Jehovah in such hard paths as these which are lying before him? Or will he go straight forward, though these paths may lead to dungeons, to bitter suffering, and possibly to death? It is a crisis in Jeremiah's life; and the issue is big with fate. It is not difficult to imagine the scene, the prophet standing with bowed head, debating what course to take. But now we see the head raised and the light of another world break forth upon the face, and then we hear the brave, glad words come forth, with the ring of triumph in their tones: "So be it, O Lord;" or, as the margin renders it: "Amen, O Lord!" Whereupon, the prophet goes about the business of Jehovah, without a care, regardless of consequences, ready to suffer or to die, as the divine will may appoint. Ah, this is the kind of man of whom the world is not worthy! And who will follow in his footsteps? Will you?

MONIES ACKNOWLEDGED BY MISSION RECEIPTS, APRIL, 1914

FROM PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES

Date No.	Amount	Date No.	Amount	Date No.	Amount
1-249....	\$4 50	10-288....	\$5 00	30-326....	\$1 00
250....	93 00	11-290....	1 00		
251(Int.)	29 86	12-291....	3 00		\$3,252 66
2-254....	25 00	13-294....	10 00		
255....	3 00	14-295....	1 00		
3-258....	2 25	15-296....	30 00		
259....	1 00	16-297....	1 00		
260....	50 00	17-298....	25 00		
261....	60 00	18-301(Int.)	104 05		
262....	5 00	19-302....	25 00		
263....	2 00	20-304....	50		
4-265....	2 50	21-305....	5 00		
266....	30 00	22-306....	10 00		
268....	300 00	23-307....	5 00		
6-270....	15 00	24-308....	25 00		
271....	2 00	25-309....	50		
272....	5 00	26-311....	4 00		
273....	2 00	27-312....	1 00		
274....	10 00	28-313....	2 00		
277....	5 00	29-314....	5 00		
278....	5 00	30-315....	5 00		
7-279....	21 00	31-316....	2 00		
280....	25 00	32-317....	25 00		
8-281....	20 00	33-318....	2 00		
283....	1800 00	34-319....	200 00		
284....	75 00	35-320....	6 50		
285....	45 00	36-321....	15 00		
9-286....	10 00	37-324....	10 00		
10-287....	25 00	38-325....	50 00		
					\$2,382 85

拉以華和耶

JEHOVAH-JIREH

The Lord will
provide

FROM TORONTO

MISSIONARY AND GENERAL PURPOSES SPECIAL PURPOSES

Date No.	Amount	Date No.	Amount	Date No.	Amount
1-352....	\$20 00	20-401(Int.)	\$155 92	3-354....	\$10 00
2-353....	2 00	402....	2 00	356....	35 00
3-355....	4 50	403....	2 00	6-361....	10 00
4-357....	8 00	404....	4 50	7-364....	15 00
358....	1 00	21-405....	30 00	9-371....	30 00
6-359....	5 00	407....	3 00	372....	30 00
360....	100 00	22-408....	2 25	373....	20 00
362....	10 00	23-409....	10 00	374....	5 00
363....	5 00	410....	2 50	375....	7 50
8-365....	100 00	411....	2 00	376....	30 00
366....	5 00	24-412....	5 00	11-378....	30 00
367....	6 72	414....	25 00	380....	2 00
368....	10 00	417(Anon.)	7 00	14-381....	12 00
369....	5 00	418....	50 00	384....	10 00
9-370....	5 00	27-419....	10 00	16-390....	15 00
377....	17 25	420....	5 00	392....	15 00
11-379....	5 00	28-421....	3 00	17-396....	10 00
14-382(Anon.)	10 00	422(Anon.)	1 00	397....	10 00
383....	95 00			398....	30 00
385....	5 00		\$1,453 92	21-406....	5 00
15-386....	1 00			24-413....	30 00
387....	10 00			415....	15 00
388....	30 00			416....	6 11
16-389....	75 00				\$382 61
391....	15 00				
393(Int.)	562 28				
394....	5 00				
17-395....	1 00				
18-399....	10 00				
400....	5 00				

SUMMARY

From Philadelphia—

For Missionary and General Purposes. \$3 252 66
For Special Purposes 2,382 85

\$5,635 51

From Toronto—

For Missionary and General Purposes. 1,453 92
For Special Purposes 382 61

1,836 53

Previously acknowledged in 1914 \$7,472 04

\$28,107 39

BAPTISMS.

Shansi—	
Tatungfu	3
Szechwan—	
Yingshan	20
Tachu	21
Liangshan	18
Kweichow—	
Anqing	12
Yunnan—	
Yunnanfu	7
Sa-pu-shan out station	8
Kiangsi—	
Yuanchow and out-stations ...	80

Anhwei—

Hweichow and out-stations ...	6
Shucheng	6
Chekiang—	
Wenchow out-station	1
Pingyanghsien	4
Hunan—	
Nanchowting and out-station..	3
Changsha	1
Taohwaping	8

Previously reported (1914)... 231

Total 236

Arrivals.

January 27th, at Shanghai, Mr. and Mrs. E. Palmberg, Mr. and Mrs. G. Palmberg and child, and Miss C. Anderson, from North America.

March 14th, at Shanghai, Rev. and Mrs. A. R. Saunders, from England.

March 15th, at Shanghai, Dr. and Mrs. C. C. Elliott and four children, and Miss M. E. Green, from North America.

April 7th, at San Francisco, Mr. and Mrs. E. L. Merritt, from Shanghai.

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CONTENTS :

GOD SEEKS INTERCESSORS.—By *Rev. Andrew Murray.*
CHINA'S MOSLEM MILLIONS.—By *Mr. F. Herbert Rhodes.*
POURED-OUT LIVES.—*Address by Mrs. F. A. Steven.*
WOMEN'S WORK IN YUNNANFU.—*Address by Mrs. J. Graham.*
NEW OPPORTUNITIES IN YUNNANFU.—By *Miss S. C. Peet.*

GLIMPSES OF WORK IN ANTUNG, KIANGSU.—By *Miss E. K. Hooper.*
REPORT FROM THE HOSPITAL IN PAONING.—By *W. T. Clark, M.D.*
TIDINGS FROM THE PROVINCES.
EDITORIAL NOTES.
DONATIONS.
ILLUSTRATIONS.



THE BUILDING WHICH CONTAINED THE IMPERIAL TABLET IN YUNNANFU
Photograph by Mr. J. Graham

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

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Director for North America,

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Rev. Robert Wallace, London, England.

Prayer Meetings on behalf of the Work in China connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., 235 School Lane.....	Weekly, Thursday, 4 p.m.
Germantown, Pa., Church of Atone- ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Lockport, N.Y., 146 Mulberry Street	Monthly, the last Friday, 7.45 p.m.
Buffalo, N.Y., Room 210 Central Y.M.C.A.	Monthly, the 3rd Monday, 8 p.m.
Niagara Falls, N.Y., 562 Third Street...	Monthly, the 3rd Tuesday, 3 p.m.
Ventnor, N.J., 14 South Sacramento Ave.	Weekly, Thursday, 3.30 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St...	Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.....	Monthly, the 2nd Monday, 7.30 p.m.
Detroit, Mich., 30 La Mothe Ave.....	Monthly, the 1st Monday, 8 p.m.
Detroit, Mich., Highland Park Rescue Mission	Monthly, Fri. before 1st Mon., 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch. Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Bull Mission, Wentworth Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.	Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard..	Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Ferguson, Mo., Presbyterian Church	Weekly, Saturday evening.
Louisville, Ky., 512 West Kentucky St..	Weekly, Monday, 7.45 p.m.
Palestine, Texas	Monthly, the 2nd Wednesday evening.
Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission..	Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.....	Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.	Monthly, the last Monday, 8 p.m.



MISSION HOMES

IN THE UNITED STATES:

235 School Lane, Germantown, Philadelphia, Pa.

IN CANADA:

507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, JUNE, 1914

God Seeks Intercessors

BY THE REV. ANDREW MURRAY

"And He saw that there was no man and wondered that there was no intercessor."—ISAIAH 59: 16.

"I have set watchmen upon thy walls, O Jerusalem; which shall never hold their peace day nor night; Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till—ISAIAH 62: 6, 7.

"And I looked, and there was none to help; and I wondered that there was none to uphold."—ISAIAH 63: 5.

And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee.—ISAIAH 64: 7.

GOD needs Intercessors.—He cannot carry on His rule of the world without them. An insight into the place and the power they have in the Divine plan will help to train and encourage us for taking our part as intercessors.

When God created man He gave him the world to be his possession, and under God, to rule over it and to bless it. All that was to be done upon earth was to be done through man.

Through sin man's rule and power became one of curse instead of blessing.

Christ came to carry out God's original plan. As man He is seated upon the throne of heaven, that through Him, and His Body the Church, man should again hold rule and bless the world. Christ made us Kings and Priests unto God; the men and women who yield themselves wholly to God are able to exercise mighty influence on those around them. To them the power of the Kingdom of God upon earth has been committed. God places His omnipotence at their disposal.

It is in prayer that this power is specially exercised. As priests we have access to God to receive His power and blessing; as kings, in the likeness of Him Who came meek and lowly, we have power to conquer, to rule, and to bless. In the wonderful partnership into which God has taken up man with Himself, in the rule of the world, He allows man to say what he would have done, counting upon God to fulfil his desire.

When Christ ascended the throne, He promised His Church the mighty power of the Holy Spirit to overcome the world. Ten days of prayer and intercession proved how the Spirit comes in answer to prayer. Peter's words: "We will continue steadfastly in prayer and in the ministry of the Word," prove how prayer for all time is the power to bring down the blessing of heaven to earth.

When believers get an insight into the real meaning of prayer, and believe Christ's promise that, in response to prayer, mountains can be cast into the midst of the sea, they will begin to understand how their highest privilege is to seek the training for the work of intercession. For the work of missions there will not only be needed men and money, but far more the power of intercession, taking hold of God's

strength, taking no rest, giving God no rest, until He answers the cry and the faith of His people in a way He has never yet done.

The future of the Church, the future of the world with its millions of heathen, depends upon the measure to which the Church gives itself to prayer.

How sadly the Church has lost her faith in prayer and her gift of praying effectively. When the Father sent down the Spirit of His Son into the hearts of His children it was on the understanding that all they were to be and do was only possible through the Spirit. The Spirit would be their power of prayer. (Romans 8: 26). How little believers prove that they know that the Holy Spirit is the pledge of their being able to pray as they ought.

Shall we not unite in pleading with God to give us the Spirit of wisdom that we may know what a fulness of the Spirit there is to take possession of us?

"Finally, be strong in the Lord, and in the strength of His might . . . Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints and for me."—EPHESIANS 6: 10, 18, 19.

What rich instruction in regard to the life of intercession.

1. For whom are we to pray? "For all saints." Paul had been speaking in the Epistle of the Church as the Body of Christ, and the wonderful unity of all believers in Him. In my body it is by the circulation of the blood that the fellowship of all the members is maintained, and the life kept up. In the Body of Christ it is as the circulation of the life of love finds its expression in prayer for each other, that the Body will grow strong, building itself up in love.

We are to pray for all saints. Not only those of our own circle, or church, or country, but for all God's children throughout the world. For those who are living as saints; for those too, alas, so many, who are not living worthy of their calling. For all God's saints in the heathen world, the new converts just brought to Christ. The health and strength of the Church depends to an inconceivable extent on the faithful exercise of loving, believing, persevering intercession.

How are we to pray? "With all prayer and sup-

plication." That means every possible variety of prayer—secret, family, public—from the feeblest sigh to most fervent pleading; from the quiet waiting upon God to the laboring and striving in prayer, we are to pray with all prayer and supplication.

When are we to pray? "At all seasons." In season and out of season. In time of joy and blessing, when we feel strong for prayer. In the hours of feebleness, when it is as if we cannot pray; in sickness and in health, in darkness and in light; every time is time for prayer.

How long are we to continue in prayer? "Watch thereunto with all perseverance." We are to see in all that surrounds us occasion for prayer. To watch against any temptation to hinder the secret prayer life, to watch with all perseverance, with the heart set with fixed purpose to hold on and not rest till we know that God is hearing.

And the power to pray so? "In the Spirit." God meant us to know that it is impossible to live the prayer life of a child of God, without the direct and unceasing action of the Holy Spirit. God gave the Spirit with the assurance that He would fit us to be and to do all that the Father asks of us. The Holy Spirit is the Spirit of supplication; it is His very

nature and attribute to breathe unceasingly in our hearts the prayer "Abba, Father." In the soul that believes this and is wholly given up to Him, He can make the continuous breathing of the heart heavenward as natural and unconstrained as is the breathing of our lungs to receive the air around us.

And what are we to ask for? Nothing less than that they may know and prove what it is to be the saints of God. We shall see how Paul prayed for the Spirit of wisdom and the Spirit of power on his readers. Let us take those prayers and use the Spirit breathed words that they give us, for our intercession. The one need of the Church is the teaching and the power of the Holy Spirit. Let this be the sum and substance of our supplication for all true believers—that they may be filled with the Spirit as becometh the saints of God.

What a mistake to try and live out the prayer teaching of our Lord Jesus, or of His apostles, without accepting and counting on the unceasing indwelling of the Holy Spirit.

What blessing awaits the Church if she begins to see that her highest honor is to draw nigh to God, and in the power of intercession to bring down to His Church the power of the Holy Spirit!

China's Moslem Millions

(From *India's Women and China's Daughters*)

BY MR. F. HERBERT RHODES

"The women in Moslem Lands need help in every direction." (Rev. W. H.-T. Gairdner, M.A.)

"In speaking of 'Moslem Lands' most of us have not yet even thought of China as, to some extent, a 'Moslem land.' This is very probably one important reason why, up to the present, so far as we know, *not one lady worker has been set apart for this very great, and very neglected, field of service.*" (Mrs. L. V. Soderstrom).

IN order to help us to an adequate conception of the need in China among the Mohammedan women, I have asked five lady missionaries, who are well aware of the true conditions that prevail, to write from first-hand knowledge, though three are at present engaged in non-Moslem work.

THE MOHAMMEDAN WOMEN OF KANSU.

Mrs. T. E. Botham writes: "There are very large communities of Mohammedans in Kansu; they live separately from the Chinese, and have their own quarters of the city, where there are houses, shops and mosques. The faithful witnesses for Jesus are very scattered in Kansu; while doing what is in their power for the Moslem people, their time is occupied very fully with the (non-Mohammedan) Chinese work, and men and women have not yet come forward for special work among these separate people. We found the Moslem women just as lovable, and just as accessible, as the other Chinese among whom we labored. Whatever may be the attitude of the Mohammedan men, we always found the women ready to receive us. They would listen and often learn the Christian hymns, etc., and some seemed very near the Kingdom. But when face to face with the question of confessing Him, they became aware of the iron bands of custom which keep so many from accepting the Gospel. May the burden

of their need be laid on the hearts of some, who, for Jesus' sake, will willingly offer themselves for this lonely, difficult work."

OPENED HEARTS AMONG MOSLEMS IN HONAN.

Mrs. J. Menzies writes: "On coming to this district of Hwaikingfu, some nine years ago, one of the great outstanding differences between it and our previous fields of service in this land was the large number of Mohammedans who surrounded us here. We had met with them before, but not in such numbers. During our first year here, one Moslem family showed interest in us foreigners and our foreign things. The mother came frequently, and invited me to go to their house, sending a cart for me on several occasions. Suddenly one day the young son came to invite me to go and see his mother as she was ill. I could not go just then, and as he had no card, or written message, I thought little of it. But shortly afterwards I received word that the mother was dead, and that when ill she had wanted to see me, and have me tell her more about Jesus. The daughters-in-law said she would pray the little prayer learned, and try to remember what she had been taught. My regret was terrible that I had not gone, but never before had an invitation come by the small boy. I believe God was able to give her peace, and comfort, and joy, and I

feel sure that she died trusting in Jesus. The daughters-in-law never showed the same deep interest that she did, and after her death I was only at the home a few times. We have, however, many friends among the Moslem women, and I have accepted invitations to several homes. At such times they would have relatives and friends invited to meet me, to hear the Gospel message. One wealthy Mohammedan family in the city became interested through our hospital work. The mother came and underwent a serious operation, being here for some months. She has a large family of children, and there were always three or four younger ones here with her. The little girls seemed keen to study, and very soon could sing several of our hymns by heart. The mother, when able to sit up, also wished to study our books, and, since returning to her home, has invited us there to meet her friends and to explain the Gospel to them. The little girl of nine years attended our girls' school part of last year as a day pupil, but such pressure was brought to bear upon the family by the Mohammedans that the little girl was unable to come to us. She still, however, frequently comes to us on Sundays, and to the mid-week prayer-meetings. The mother comes as often as she can, and having Testaments and hymn-books at home, the children sing Christian hymns each evening. Even should they not be permitted to join the Church (owing to Moslem pressure), I firmly believe that the mother and these little girls believe in Jesus, and love Him as their Savior. The mother is not ashamed to tell her friends about the Gospel, and God may yet use her as the means of bringing many of the Moslems to Himself.

"Our matron in the Women's hospital here is a converted Mohammedan, and she is able to meet and talk with all who come. So many know what she was, and now see what she is—a living witness of the Savior's love. Her husband, formerly a Moslem, is one of our most faithful evangelists; always so gentlemanly and kind, and ready to receive the very poorest and to treat them in the same way as the rich. According to his pastor's testimony, 'he is a man of the deepest spiritual insight.'"

DAUGHTERS OF ISLAM IN ANHWEI.

Mrs. W. R. Malcolm, B.A., writes: "The Mohammedan women form a distinct class in China. They do not mix freely with the other Chinese. One soon learns to distinguish them without difficulty in Central China by their features, by certain peculiarities in their dress, not to speak of their being more cleanly in person and home. The Moslem homes present a far more orderly appearance, and also give a greater air of comfort than the usual Chinese homes.

"With regard to the daughters of Islam, I have had several Mohammedan girls who attended my day-school, but one in particular I remember, who stuck to us with a persistency and constancy that no persecution at home could entirely break. When for a time my school was closed, and her father decided to send her away to school, she insisted that it should not be to a Government one, but one in which the Bible was taught. Having gained his consent, she entered the school, but got very 'homesick' and

longed to come back; ere long she did return, and again began to come to us regularly. Later, when an opening occurred, she overcame all scruples as to food, and entered as a boarder in a Christian school some distance from her home. The Chinese Revolution, however, cut short her time there, and when we left our mission station, she was at home again. She has definitely refused to take part in the Mohammedan ceremonies at the mosque, and professes to believe in Jesus Christ, but the decisive step of baptism has not yet been taken.

"There are many like her, intelligent, independent, and with the courage to form their own opinions. Now that education is becoming the order of the day in China—even for girls—the Mohammedan will be among the first to have his daughters taught, and we shall have a class of educated and influential women growing up. Should good schools be provided for them, where the Bible will be studied and Chris-



THE ENTRANCE TO AN OLD PALACE IN YUNNANFU
Photograph by Mr. J. Graham

tian principles inculcated, there will be great possibilities of influencing them for the Lord. Even where it is not possible to open a special school, a good deal might be done for this class by making arrangements for them to enter the ordinary school; the provision of a separate room, and a separate kitchen, would go far toward settling the difficulty of diet, etc. The girl to whom I have referred was, however, willing to eat with the other girls in the school she attended, but abstained from dishes in which pork or lard were used. She is only one of a large number whom we long to have gathered together by workers specially interested in the Mohammedans, and for whom we would ask constant prayer."

OPEN DOOR AMONG MOSLEM WOMEN IN YUNNAN.

Mrs. F. H. Rhodes writes: "In the city of Yunnanfu, there is quite a large population of Mohammedans. They are found as a rule within certain districts of the city and suburbs, where certain streets are almost entirely inhabited by Moslem families. We

found the women friendly and accessible; and, some days, had more invitations into Mohammedan homes than we could possibly accept. My experience of Moslem homes has been that they are a little superior to, and a little cleaner than, the homes of the other Chinese. In first visits to Moslem homes much tact is required. It is very necessary that you meet the women on their own ground—so far as that is possible—and take a real interest in them and in their concerns. They very quickly recognize a real sympathy, which springs from love, and readily respond to it. An easy way to the hearts of the Moslem women is to take an interest in their children. What appeared like closed doors have not infrequently been widely opened when a missionary has been led to take her own child when visiting a Moslem district.

"The Mohammedan women and girls, when their simple household duties are finished, frequently (in Yunnan) employ their time in needlework, making and embroidering shoes, caps for their children, sandals, made of straw, for sale, and garments for themselves and their households. Passing down one of these Mohammedan streets one comes across little groups in front of the doors; friendly talk and not a little gossip is proceeding, and as each plies her needle, she keeps a watchful eye on the small children playing in the roadway; they, like children all the world over, are enjoying themselves getting into all sorts of mischief. Drawing near to one of these groups we break the ice by taking an interest in the needlework, admiring the beautiful embroidery, seeking to gain their friendliness, with the one aim in view, that of getting an opportunity to present the Gospel. From the every-day concerns in which they are so interested, we seek, as the way is divinely opened, to lead their thoughts to the Lord Jesus Christ, the only Savior. Up to a certain point they listen well, and often interrupt with 'Yes, you and we are the same; you believe in One True God, and you do not worship idols; we also believe in One True God, and we do not worship idols.' But when you speak of the One who came down from Heaven, who lived as man among men, and died for our sins, and was raised for our justification, there is distinct opposition. While all human efforts fail to reach these dark, bitterly-prejudiced hearts, we remember with thankfulness that 'With God, all things are possible.' The Holy Spirit can cause blind eyes to see, deaf ears to hear, and long-closed hearts to open. He is able to reveal Jesus Christ in all His beauty to these loveless, hopeless, neglected Moslem women.

"There is a splendid field of service open to-day for those whom God is calling to China. So far as we are aware, there is at present no organized work among Moslem women. They need special consideration; they are not being reached, and it appears unlikely that they will be reached, apart from special workers. Those who take up this work, so urgently needed, will require a firm faith, a dauntless spirit, and patient perseverance, for the difficulties are many. There will have to be also the willingness to endure hardness, as a good soldier of Jesus Christ."

AN URGENT CALL FROM KWANGSI PROVINCE.

Mrs. Charlotte Bacon, M.B., Ch. B., writes: "After a short experience of three months among the Mohammedans in a dispensary here in Kweilin, I can fully endorse the world-wide feeling that medical work is to be the way of winning them to the Gospel. Although the dispensary has been open but three months, the people already come in crowds. The women listen attentively, and the more educated of them ask quite intelligent questions. The men are more inclined to argue, of course, but they too listen as a rule. But, alas! as yet I have no native evangelist to help in this important work. The need for a man doctor is pressing, for the men's work as well as the women's is more than one woman can manage. As I go about the homes of the people some say they have already 'been praying to Jesus about the illness.' In nearly every home Christ's name is known, and in a few at least it is revered in an ignorant and blindly groping way.



A TEMPLE NEAR YUNNANFU
Photograph by Mr. J. Graham

"Now is the time to attack this great citadel of Satan, and the way at the outset is through Medical Missions. But what can one woman do, without a dispenser, nurse, or colleague? If any nurse happens to read these lines will you pause for one moment and ask yourself if you are where God wants you to be? Is not God calling you to these proud Mohammedans of Kweilin, to bring them to His feet by a vision of Christ in you?"

To the foregoing testimonies little need be added. Will you please look again at your missionary maps of China? Notice the districts represented in the previous testimonies. North-west, South-west, Central, and East-central China; and from each worker we have practically the same message of "open doors," and large numbers of "neglected Moslem people." An accessible people, sturdy in character, responsive to loving approach—yet, sad to state, without any special workers amongst them. A C.M.S. missionary wrote last year: "I know of no work specially directed towards the Mohammedans in China." Most of the missionary societies at work in China would endorse this statement. In view of

these facts, should we not prayerfully face the question, how are the Mohammedans in China (especially the women), who live their separate lives, in their own separate districts, accessible, but unreached, ever to hear intelligently the Gospel of the Grace of God, without special native and foreign workers? Followers of the Lord Jesus Christ, what is to be our

response to the inarticulate cry of the millions of women in China bound in Islam's chains?

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35).

"Is My Hand shortened at all, that it cannot redeem? Or have I no power to deliver?" (Isaiah 50: 2).

Poured-Out Lives

An Address delivered at the Annual Meetings of the C.I.M. in Toronto

BY MRS. F. A. STEVEN

THERE are three passages in God's Word which have been much in my mind of late, and I wish to pass them on to you this afternoon.

The first you will find in Romans 12: 1. . . . "A living sacrifice." The second is our Lord's word to His disciples: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." And the third, spoken in derision by the enemies of our Lord when He hung upon the cross, "He saved others; Himself He cannot save." What a great truth lay in those mocking words! Because He came to save others, He could not save Himself, and neither can we. If we are to be used in blessing to others, there must be a continual giving out of ourselves in loving service and constant prayer.

"A living sacrifice" is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves! How often we see the cramped and meagre lives of others, those who, in care for self, have lost in fragrant and usefulness!

There is one of whom I have been thinking constantly since coming here, one whose life was so truly yielded to God and constantly poured out in ministry for others. I refer to our beloved Mrs. Helmer who was with us at our last annual meeting, and whose presence I seem to feel so very near to-day. You who knew her will appreciate the unselfish life she lived, always busy about something for others, always planning for other people's comfort. She entered into their joys and sorrows with a ready sympathy and wise counsel, and was always concerned about the spiritual life of those whom she touched. A true friend indeed! And then her prayer life was remarkable. How we miss her prayers! We shall never know how much they meant to us and to China. I know that my prayer-life and that of many others has been much strengthened through contact with her, and the memory of her friendship is a constant inspiration to spend and be spent in the service of the Master.

I would like also to testify to the many beautiful lives I have known among the Chinese Christians. Some years ago I knew a man and his wife whose consecrated lives were the means of leading many to Christ. When I first met them they were living in a small house, barely furnished, allowing themselves only the necessities of life in order that they might have the more to give for the spread of the Gospel. Unlike many Chinese husbands and wives, their love

for each other was very real, and it meant much to separate; but even this they were willing to do for the Gospel's sake. The wife came to my station in order that she might give herself to the study of God's Word and the preaching of the Gospel. The husband insisted upon paying all her expenses during her stay with me, counting it great joy to have something to give to Jesus. She was one of the few Chinese women who could read, and was therefore a great strength to me, as she had been to her husband.

The husband's knowledge of the Word of God was wonderful, and he had learned much from his wife, who would sit patiently beside him reading from the Bible while he worked at his wood-carving. Thus it was that he memorized whole chapters of God's Word. He was truly Spirit-taught, and his expositions of Scripture were always helpful to his hearers. He was used to the salvation of many souls, on one occasion his employer and all the employees being converted through his testimony. A few years ago he passed into the presence of Him whom he loved and served. His wife is still living and is loved and honored by all who know her. They suffered much for Christ's sake, but were always happy in the Lord. In thinking of such lives I recall the words Mr. Hudson Taylor loved to quote:—

"Measure thy life by loss instead of gain,

Not by the wine drunk, but by the wine poured forth,

For Love's strength standeth in Love's sacrifice,

And whoso suffers most hath most to give."



A WATER CARRIER

Women's Work in Yunnanfu

An Address delivered at the Annual Meetings of the C.I.M. in Toronto

BY MRS. J. GRAHAM, YUNNANFU, YUNNAN



A BRIDGE OUTSIDE THE NORTH GATE OF YUNNANFU
Photograph by Mr. J. Graham

I AM glad this afternoon to have the opportunity of telling you something about God's work among the women and children in Yunnanfu, the capital of the province of Yunnan, in the far south-west corner of China. Five years ago, Yunnanfu was considered one of the most distant stations. Then, traveling from the coast via the Hunan and Kweichow route, it took me four months to reach our city. A railway has now been built which makes the same journey possible in twelve days.

The Gospel has been preached in Yunnanfu for thirty-two years; and during the greater part of the time someone has labored among the women. But only those who have been there know how hard and discouraging this work has been. Often the workers have been out on the street all afternoon seeking an entrance into some home or some opportunity for speaking and have failed. I feel that I have not been there long enough to be able to say much about the difficulties of the work; even five years ago there was not much to encourage one. Very few women were coming about—if twenty or thirty were present at the Sunday morning service we were very thankful. It was almost impossible to get in touch with the official class.

Now I wish to tell you something about the great change which has taken place in this city of 100,000 inhabitants. During the past two years God has and is still answering prayer, for perhaps more prayer has been offered for Yunnan than for any other province. Upon our arrival in America, and when traveling across the continent, we were surprised to meet so many who knew the late Mr. John McCarthy, our former superintendent, and who were especially interested in our province. Some of them remember the work in prayer every day, and now after many years God is giving His workers the joy of seeing souls saved and very many are daily coming under the sound of

the Gospel. Since the Revolution there has been a great change in the attitude of the people toward us, and now all classes seem quite ready to receive the workers into their homes and to listen to the message which we have to give. Now, instead of twenty or thirty women at the Sunday services, there is a regular attendance of about one hundred. Large numbers also attend the weekly meetings of the Mission at the three centres. During the past year over twenty women have been baptized, and many others are inquiring.

This past year the wives of some of the high officials have been visited. They received the workers very kindly, and some of them, including the wife of the late Governor, have been at the chapel services two or three times. One is glad that these people are being reached, for during the past, it has been so hard to get in touch with them, and many of them are most needy and unhappy. It has been encouraging to hear some of these women say that the Gospel has brought great comfort to their hearts, and we trust and pray that soon many of them will be brought to the Lord.

There is also a good work going on in the Old People's Home, which is really more like a home for incurables than anything else. Young and old are there, blind, cripples, deaf-mutes and lepers, living in indescribable filth and misery. About two and a half years ago our evangelist and some of the Christians visited this place, and one day while there, they came across an old lady, who had been baptized in Kweichow many years before. She had been in Yunnan some time, but had neglected to come to the services. However, at their invitation she attended the meetings, her interest revived, and she has been made a great blessing to the other inmates of the home, teaching many of them as much as she knew of the Gospel. This place has been visited by the workers ever since, with the result that twelve have been baptized. They have a long distance to come to the services, and most of them have to walk very slowly. Some of them come



MRS. GRAHAM WITH A GROUP OF CHRISTIANS AND INQUIRERS
Photograph by Mr. Nicholls

Saturday evening, and sleep on the chapel benches, so as to be in time for the Sunday morning services.

There is a good work going on among the children, and one feels very hopeful about a number of these little ones. They not only say that they love the Lord Jesus, but some of them have been the means of bringing other members of the family to the services.

Yunnanfu is situated on a large plain which is dotted with very many villages. Many of these villages have been visited regularly for more than twenty years. Much itineration has been done in some parts, but as yet visible results are not very marked. Shortly before leaving China we heard of

something that greatly cheered us. One of our missionaries was traveling in a district about three days' journey from Yunnanfu. While there he was told of the recent death of an old couple. They had heard the Gospel from a missionary some ten years before, and after he left gave up idolatry and prayed to God. When they were dying they told their neighbors that they were going to heaven.

Yunnanfu is still a very needy city, although more is being done for the women than ever before. There is still a great number in this one city who have never heard the Gospel, and we would ask your prayers for these, as also for the young Christians.

New Opportunities in Yunnanfu

BY MISS S. C. PEET, YUNNANFU, YUNNAN

YOU will be surprised to know that since we came to Yunnan the most of our work has been in this city (Yunnanfu). We have not forgotten about the more distant places, but there are really very wonderful opportunities here, and we do want to take advantage of them.

We have recently received from home a stereopticon, with a number of slides on the Life of Christ. We have shown it four times, twice over at the central C.I.M. chapel, giving two lectures, one for men and one for women. Also twice over here, once for the boys in our little chapel, and once up in our own sitting room for some Chinese ladies. On that occasion we invited six ladies (they all came), whom we had met several times before. They were: Mrs. T'ang, the wife of the present Military Governor of the two provinces of Yunnan and Kweichow, and Mrs. Li, the wife of the present Civil Governor of the same provinces, Mrs. Lo, the wife of Ex-civil Governor Lo; Mrs. Chang, the wife of the "Foreign Minister" here in Yunnanfu; Chang's elder brother's wife, and another Mrs. Li, who is the wife of the Principal of the Police School.

Mrs. Lo heard the doctrine for the first time in Japan, where she spent about five months more than a year ago. She was grieving very much at that time because her husband had taken a second wife, and she said the doctrine comforted her heart. I think she really has quite a grasp of the Gospel, and she says that she believes, but she does not seem to have any personal love for Christ. Her life is so full of other things that I do not believe she takes time to think about Him much. She is very friendly, and perhaps bye and bye she will learn to love Him and want to serve Him. I heard her telling Mrs. Li, the other day, that it was the "true doctrine." I do not think that any of the others believe the Gospel. The intercourse that we have with them is a great opportunity, but we feel very unequal to it. I do hope that you will remember this work in prayer. It is very, very much easier to reach the poorer classes. We got to know these little ladies through Mrs. Lo. We went to call on her and that was the beginning of the work.

Bishop Moule's "Act of Faith."—"I believe on the name of the Son of God.



ON THE ROAD BETWEEN SUifu AND CHAOTUNG, WEST CHINA

Photograph by Mr. J. Graham

"Therefore I am in Him, having redemption through His blood and life by His Spirit.

"And He is in me, and all fulness is in Him.

"To Him I belong, by purchase, conquest and self-surrender.

"To me He belongs, for all my hourly need.

"There is no cloud between my Lord and me.

"There is no difficulty, inward or outward, which He is not able, ready and willing to meet in me to-day.

"The Lord is my Keeper. Amen."

Glimpses of Work in Antung, Kiangsu

BY MISS E. K. HOOPER, ANTUNG, KIANGSU

I WANT to send you some news of our work here at Antung. We have much to thank and praise God for in the evidence of His working during the past months.

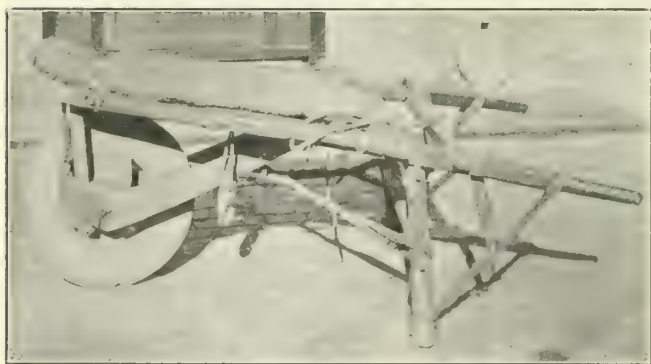
Most of the ninety-eight converts who were baptized and added to church fellowship in May last, have proved satisfactory, and are continuing steadfast. We hope and expect that there will be many more ready for baptism this spring.

During the past three weeks, we have had staying here, about one hundred and fifty women and men, mostly from the country districts. It is a slack time with the farmer class, from which most of our members and adherents come. We, therefore, invited inquirers from some of the out-stations to come in for further teaching. It was an interesting sight to see these people coming in from their country homes, some on donkeys, and some on barrows, with their bundles of fuel and food; others walking quite long distances with their little bundles. The hearty greetings and smiling faces told us that they were pleased to come, and expected to have a good time. I believe it has been a blessed time for many of them. All those of our home people who could read were requisitioned to teach. It has indeed been a very busy time, especially as it was Chinese New Year, and

her soul, and so she wonders if she can meet the difficulty by paying another old woman to look after her stall!

Last Sunday was our monthly communion, which the Christians persist in calling "Big Sunday." May I describe it to you, as it was much the same as most of our monthly meetings. At this large gathering, every available space was occupied, people even standing all the way up the aisle. I suppose there must have been over one thousand present. It was a wonderful sight to look down on this sea of humanity, and it made one's heart throb with a deep, deep thankfulness to God for the many out of that vast number who have "washed their robes, and made them white in the Blood of the Lamb." Numbers serve the Lord Christ with a faithfulness that would be an example to many of our friends at home. What vast possibilities in such a crowd for the extension of the Kingdom of God upon earth! Will you pray for blessing upon the ministry of the Word to these large numbers as they come together each Lord's Day? Pray that the Lord will make His Word powerful, even to the pulling down of the strongholds of the Evil One. Many of our Christians from the distant out-stations were in. At the preliminary service in the morning, Miss Trudinger, as usual, gave an exposition of the Sunday-school lesson, and afterwards, the evangelist, Mr. Chu, conducted the morning worship, at the close of which we partook of the communion. In the afternoon, Mr. Chu had the meeting in the church for men and outsiders, Miss Baker had the class for women, and Miss Trudinger and I had the Sunday-school classes. In the evening, we had our praise and testimony meeting in the church, which was more than half filled. At the communion services Sunday evening, our city Christians keep in the background, and the testimonies and expositions are given by the evangelists, deacons and Christians from the out-stations. Some of the most spiritual and helpful words are given at these meetings. The day after Communion Sunday is usually a very busy one, as the leaders and Christians from the different out-stations take this opportunity for discussing difficulties and different matters with the missionary in charge. On this particular morning, she was waited upon by about twenty country Christians, who were desirous of spending their slack time in evangelizing their own districts. Some time before the New Year, they went out preaching two by two, paying their own expenses. They wished to continue, so the church agreed to allow them the small sum of one hundred cash per day (about two and a half cents), to enable them to buy their food, when they go to the more distant parts. They wished to have a good supply of books and tracts, so no small part of Monday morning was devoted to arranging and supplying them for this work.

We have been praying very much about a school for our children. There is certainly urgent need for school work. The large numbers of children repre-



SOME CAME ON BARROWS LIKE THIS

we had daily New Year callers. It rejoiced our hearts to see the men and women so eager to learn. It was very pathetic to see old women of between sixty and seventy years of age laboriously trying to master characters, in order that they might read the Bible. With unflagging zeal they would sit from early morning until dusk learning perhaps only one page or less, per day. Then, at night, after they had retired, one could hear them repeating in the dark what they had learned during the day. In the afternoons, classes were conducted for the women, and the evangelist had meetings for the men. In the evenings, we had united meetings in the church. One of our inquirers is an old woman who sells little cakes on a stall at the adjacent city gate. She "opens shop" on Sundays, and evidently does no small amount of trade on that day. Sunday trade is a real trouble to

sented by our church membership calls for some effort to be put forth for their training.

Miss Baker spends most of her time in the country visiting the out-stations. I am helping in the Sunday



THE FUNERAL OF ONE OF CHINA'S POOR

school, play for meetings, and try to help in other little ways, while working hard at the language study. In this latter connection, I am forcibly reminded of F. W. Myers' lines:—

"Let no man think that sudden in a minute
All is accomplished, and the work is done;
Tho' with thine earliest dawn thou shouldst begin it,
Scarce were it ended in thy setting sun."

In addition to the country preaching that I have mentioned, the Christians have, on their own initiative, collected a special fund in order that one of their number be set apart for a time to visit, help and instruct the country inquirers.

We went last week a little distance into the country, at the request of an old lady who was dying,—a relative of one of our Bible women. She lived at a farmhouse, and was head of the home comprised of her married sons and their wives. You will probably know that it is the custom in China for the wife to leave her own home and go to reside with her mother-in-law. This dear old lady had been ill for six months, and until lately had had no interest in the Gospel. She lay upon a straw bed on the floor in a corner of the room of the mud house. When we entered, as is the custom, all the relatives, children, and not a few friends came crowding in. Two new coffins stood, one upon the other, in another corner opposite the old lady, one, presumably, for her. I suppose it was no small amount of comfort to her heart to have it in front of her. Most Chinese will die perfectly happy if they have decent clothes, and a good coffin provided. Even the Christians are very particular on this point. While we were engaged with the relatives, Miss Trudinger and the Bible-woman talked to the sick one about the Savior. She had wanted to know, and had asked for us to come to tell her. She said that she believed. She was so tired and weak, and her one desire was that we would pray the Lord to take her to heaven that night. She kept repeating,

"Will Jesus receive me?" She is now at rest. We believe He did.

As I write the wind is howling and rain falling very heavily. From the temple opposite there come the strident sounds of clanging cymbals, ringing of bells (sounds as if they are cracked), and beating of tom toms, and, at intervals, the weird chanting of the priests. The dead man's officer has offered food and incense on a table to the departed spirit. This ceremony is being performed in order that the gates of hell may be opened and the spirit liberated. It costs not a little money to liberate a spirit. We know that it cost *much* but not money; and we have come to tell them, but it takes a long while for them to understand. You may think, "But how is it possible that these ignorant superstitions can obtain in a place only about five hundred miles from Shanghai?" They have a great hold upon some of these people. Even in Shanghai itself, the heart of things, so far as idolatry is concerned, is unchanged. One is more than ever convinced that the heathen heart will only yield and change through the power of the Gospel; any amount of civilization will not change it. One reads in the papers that there is a strong reversion to idolatry even at Shanghai. At Chinese New Year, in the native quarters, tables were placed outside shop doors, priests burnt incense upon them, and people worshiped the god of wealth. All this in the midst of the most civilized place in China. It is remarked that for several years, so much idolatry has not been seen there.

I cannot tell you how much we value remembrance. I append herewith a list of things about which we shall be glad to have your co-operation in prayer:—

Country colportage work done by the Christians.

Proposed school work.

For our evangelist, Mr. Chu, that the Lord will bless and use him greatly in ministering to these people.

For our country evangelists, deacons, and helpers and Bible-women.

For the numbers of inquirers who have and will apply for baptism.

Miss Baker in the out-station work.



CHINA'S WATER BUFFALO

Report from the Hospital in Paoning

BY W. T. CLARK, M.D., PAONING, SZECHWAN

IN reporting for the year 1913, we feel that we have many things for which to return thanks to our Heavenly Father. Patients have come in from all over the district, and we have even had some from the neighboring province of Shensi.

The Revolution caused quite a break in the work, and for some time we were uncertain as to the issue; but through it all we were kept in peace. A number of women and children who fled from the city took temporary refuge in the hospital, thus giving us an opportunity of ministering to them. There was some fighting here, and one night the bullets flew thickly over the hospital; and while we were kept from harm, it was our privilege to dress the wounds of a number of wounded, principally city people.

We are glad to report an increase in the number of in-patients. These have a splendid opportunity of understanding the Gospel, as they remain with us for ten days or more, and receive daily instruction. When they go home they take with them a gospel and a simple catechism. Mr. Lu is still the hospital evangelist, and he is very faithful in the work. Some of the patients showed more than a passing interest, and we pray that they may be led into the clear light. Our great lack at the present time seems to be an itinerant evangelist who could go out and visit in the homes of old patients and follow up the work begun in the hospital. Most of the patients go back to heathen homes, and the seed which has been sown in their hearts, while with us, ought to be cared for by every means in our power. Perhaps when Dr. Elliott returns we may be able to arrange definitely for this very important part of the work.

During the year we had four hundred and seventy-seven in-patients, five of whom died in the hospital, but these were practically hopeless cases when they came to us. One of these was a little girl twelve years of age, whose condition was indescribable. She had tuberculosis and her larynx and neck were involved. Her larynx was so badly affected that it was difficult for us to understand her, as she could only speak in a very hoarse whisper. Her mother was dead, and her father did not want her, and no one would give her anything to do on account of the offensive condition of her neck. In her extremity she came to us, and although we could not cure her, we knew that we could make her more comfortable and give her plenty to eat. Under treatment her neck healed up, but the laryngeal trouble increased, and after being with us for about two weeks she passed away. It was quite touching to see the interest she manifested in the Gospel, and her vain attempts to join in the singing. We believe that she really comprehended the truth, and died trusting in the Lord Jesus.

Another, was the case of a man who came to us with a badly fractured leg. He was digging a well when the earth caved in, crushing his leg and breaking the bone into several pieces. A Chinese doctor packed the ends of the bone which were protruding with a black preparation, and then

wrapped the leg in a tremendous poultice made up of various ingredients. Several days later the man was brought to the hospital with the poultice still on, and the condition of the leg can be better imagined than described. It should have been amputated, but this the man refused absolutely, so we just had to clean it up as best we could. After a few days the leg began to look more hopeful, when symptoms of tetanus appeared. Not having or being able to procure any antitetanic serum, we were powerless to stay the progress of the disease.

One day we received an urgent message to go to the Tao Tai Yamen. Upon arriving there we found a man lying outside the official's guest-hall covered with blood. The man had foolishly undertaken to remove the contents of a shell, and in doing so it had exploded. He was taken to the hospital and his wounds dressed, but he died an hour later.

There are quite a number of lepers in this district, and there is absolutely nothing being done for them. It is not an uncommon thing for these unfortunates to be put out of the way by their friends. I was told recently of a young man in this city who, deceived by his friends, was crossing the river with them in a boat to join in an outing in one of the tea gardens on the other side. When they reached the middle of the stream they told him to look and see how very clear the water was, and when he leaned over the side of the boat they pushed him in. We have had fifteen of these people visit us during the year, and it is hard to turn them away.

We get some light on Chinese home life by the number of suicides that come under our notice. Formerly nearly all would-be suicides took opium, but now that it is harder to obtain they have taken to swallowing match heads. We had two who had cut their throats, and one who had pushed a two-inch needle right into the larynx. These all recovered, and seemed very grateful for the kindness shown.

A great many people in this district have granulated eyelids, and we frequently have these people coming for treatment. We had six members of one family, all of whom were afflicted with this disease. First the mother came, and remained in the hospital for over a month. She took a special interest in the Gospel and seemed to really believe. A son came in when the mother went home, and then the daughter. Finally, the father came with two relatives and remained with us for a couple of weeks. The father and son appeared to be interested also, and said, they did believe. Please pray that these may all become true followers of the Lord Jesus.

Statistics for the year 1913:			
	1st Visit	Subsequent Visits	
Patients, Male	1,242	1,137	
Patients, Female	410	515	
	1,652	1,652	3,304
Total out-patients			3,304
Total in-patients			477
Operations—Major			12
Operations—Minor			102

Tidings from the Provinces

SZECHWAN.

Kiating.—In connection with our eight out-stations there are many apparently true inquirers. We have received eight into fellowship, and others are waiting to be received. I have established three more schools with about seventy pupils, both boys and girls, mostly children of Christian parents. Outsiders still strongly oppose the Gospel. If we would give up teaching the Bible many would send their children to our schools. They want Confucian classics instead, but appreciate the science and arithmetic taught. This is an indication of conditions after all these years of preaching the Gospel. Recently a young fellow attended our meetings, and I believe was truly saved. He tried to get his father and mother to attend, but they, instead, packed him off to a country school (heathen), away from our influences. For these schools and young Christians we would ask your prayers.—B. Ririe.

CHEKIANG.

Hwangyen.—Mrs. Liu, our Bible-woman is at present alone in an out-station where there is a large market. She goes around the homes doing what she can to interest the people in the Gospel. Mrs. Liu's work is not confined to one place. She has to go around to the out-stations evangelizing and teaching the women. The homes are innumerable, and to give everyone an intelligent knowledge of the Gospel, we need an increase of workers, especially voluntary ones from among the church members, those who would be willing to go around with the Bible-woman on itinerating trips. It is difficult to get suitable women of the right age, with no home ties, for this work. In your prayers please remember the Bible-woman, and also pray the Lord of the harvest to bring this matter home to the hearts of the Chinese Christians, so that the Spirit may move them to give more of their time to the Lord's work.

One single-handed in this work finds it very difficult, when going from house to house, to answer all the questions and at the same time give the Message to those who are gathered.—T. Hamilton.

Fenghwa.—During January I was busy preparing for our yearly Bible school, which was held in Ninghai. Miss Hardisty, who is with me while she learns the language, myself, and three Chinese, left here for Ninghai (my old station), to attend the Bible school. Miss Hardisty and the Chinese women left the day before me, as they were walking, while I went by chair. We reached our destination on the afternoon of the third day and found Mr. and Mrs. Macleod, Mr. Miller and Mr. Thompson there.

Mr. Liu, who used to be the Chinese pastor in Ninghai, was able to be with us, and he was a great help, not only in leading meetings, but in giving help-

ful advice. He has been teaching in the China Inland Mission Bible Training School, which was opened in this province a few years ago.

The Bible school opened on the eleventh of February, and continued for three weeks. For two weeks Mr. Miller had charge of the men's class, taking as his subject the book of Revelation. Mr. Liu followed for a week on "Jesus with the Twelve"—a fine subject and well prepared.

In the senior women's class Mrs. Macleod spent five days on the Gospel of Saint John, chapters thirteen to seventeen, during which time I led the junior class in the study of the "I Am's" of the same gospel.

Later, I had the privilege of taking the Kings of Judah and Israel, with the senior class, while Mrs. Du instructed the junior class in such subjects as Sabbath observance, baptism and the Lord's Supper.

One hundred and eight were enrolled—more men than women. Many, of course, did not attend for more than a week, but we had an average attendance of eighty at all the classes.

At the communion service on the last Sabbath, eight men and four women, who have been inquirers for some time, were baptized. We need to remember them definitely in prayer, for, though some of them are quite old, they must be taught, as they are but "babes in Christ." One woman, who was learning to read, walked over ten miles to the Conference. She is most diligent with her primer, although sixty-nine years of age. Think of learning to read at that age! She may never be able to read much, but she is trying hard, and will get help each Sabbath, as she lives near a church.

One of those received was a young girl of sixteen who is probably to be married at the end of the year, and who will then live in Shanghai. We do hope that the lessons learned may be passed on to some who have not yet heard the Gospel.

The work in Ninghai is very prosperous. Many inquirers come from different parts. Fenghwa, the adjoining station, is very different, the people are cold and do not respond to the Gospel.

Mr. Fairclough, who is at a station about five days' journey from Ninghai, wrote asking for a worker to assist him. He is alone in a large and comparatively new district, hence his appeal to Ninghai. One young couple offered to go to him, and Mr. Macleod has loaned them for three years. Another young man, who finished his Bible Training Course at the same time, has been loaned to another district.

Ninghai had four men who graduated from the Bible Training School last July. Two of these are to be in our district.

Ere you get this letter, the workers will all be back at their stations and preparing for their spring itineration. Please pray for open doors and blessing in the work at each out-station. Ning-

hai has ten or more out-stations, while Fenghwa has five.

I hope to leave next week for the country, and want to be led to places where the people are ready and willing to hear the messages given. We want prepared hearts for the seed, that it may grow up and bring forth fruit.

"Pray the Lord of the harvest to send forth laborers into His harvest." We seem to be able to do so little and, indeed, it is only as the Holy Spirit opens the hearts of the people to receive the Word, that souls will be saved.—Miss E. L. Bennett.

Arrivals.

April 19th, at Shanghai, Rev. J. W. Stevenson, from England.

May 9th, at Victoria, Mr. and Mrs. I. Page, from Shanghai.

Births.

March 16th, at Pingyangfu, Shansi, to Mr. and Mrs. J. H. Mellow, a daughter (Ruth Helen).

March 26th, at Kiatingfu, Szechwan, to Mr. and Mrs. W. H. Hockman, a son (Donald Edward).

Marriages.

March 9th, at Yunnanfu, Dr. E. S. Fish, to Miss L. L. Shepherst.

BAPTISMS.

1913.

Kiangsi—
Loping 6
Previously reported 4,492

Total 4,498

1914.

Shensi—
Fengsiangfu 22
Shansi—
Yungcheng 3
Chiehchow 2

Honan—
Mienehieh 16
Shekichen and out-stations.... 47

Szechwan—
Paoning out-stations 23
Suiingfu out-station 10

Kweichow—
Tsunyi and out-stations 6

Yunnan—
Sa-p'u-shan out-station 8
Kutsingfu out-station 23

Kiangsi—
Anjen and out-stations 8
Loping 2

Anhui—
Wuhu 1
Ningkwofu 26
Chengyangkwan 3

Chekian—
Hangenow out-station 21
Ninghaihsien and out-station... 15
Wenchow and out-stations 25
Sungyang and out-stations 23

Hunan—
Paoking 12

296

Previously reported (1914), 236

Total, 532

Editorial Notes

MAY we ask our friends, who wish their address for "China's Millions" changed for the summer months, to give us early notice of this. In writing for this purpose, please give the old as well as the new address, and please make sure to write legibly, so that we may make no mistakes upon our list. Also, please give the title by which the person is to be addressed.

The Rev. F. A. Steven has written a booklet, entitled: "The Second Coming of Christ in Relation to the Church Problems of To-day," and this has been published by the Bible Institute Colportage Association, of Chicago. The pamphlet may be had at the above address for five cents a copy, or, in lots of fifty or more, at the rate of \$2.50 for one hundred copies, prepaid.

The pamphlets by Mr. Frost, which have been recently printed, have already had a wide circulation. These are under the titles, "Dwelling Deep," and "Intercession." There is to be added in the near future, another pamphlet under the title, "Uncommon Christians," which was printed in the May issue. If any of our friends desire these booklets for circulation they may be had by applying at either of the Mission Offices. They are sold at the rate of 3c. each, or 30c. a dozen. Special prices will be given on lots of one hundred or more.

The annual meeting of the American Bible Society took place upon May 14th. The Board of Managers presented then its annual report. It was in brief, as follows: The total issue for the year was 5,251,176 volumes, being an increase over the previous year of 1,201,566 volumes. This makes the total issues of all the years of the Society's existence—ninety-eight in all—to number 103,519,891 volumes. The distribution of the books has covered practically the whole earth. Amongst other foreign lands China has been particularly remembered and provided for, the distribution there amounting, last year, to 1,653,965 copies.

The Conference of the Evangelical Churches of Switzerland has issued an appeal to the Christian Churches of Europe, urging them to pray that war amongst nations may speedily be brought to an end. In its letter it gives the following figures: In 1880 the six great powers of Europe, Austria, France, Germany, Great Britain, Italy and Russia, spent \$697,000,000 for the upkeep of their armies and navies. Thirty years later, in 1910, the expenditure of the same states exceeded \$1,375,000,000. For 1914, the expenditure will amount to more than \$1,549,000,000. But these figures do not include all that war is costing the nations mentioned. If interest on the war debts is added, and other legitimate items, the expenditure of these six powers will amount, in the present year, to \$4,000,000,000. The conference then asks: "Does this condition really deserve the name of civiliza-

tion? (we dare not say, out of respect for Christ, 'Christian' civilization). Just as to-day we agree to designate as 'savage' the condition of people where each individual makes justice for himself—even so the centuries of the future will one day give the name 'barbarian' to the present international regime."

It is often questioned whether the heathen, apart from the illumination of the Word, have any realization of their relationship to God, and of the meaning of life in respect to rewards and punishments in this and in the other world. The following extract from the "Important Words of the Imperial Exhortation to Goodness," written in Manchu by the first Pekinese Emperor, Shun Chih, translated into Chinese, and published in 1655, will answer this question. The heathen Emperor says: "He who attempts to cheat Heaven above, or the Spirits in the dark, cannot escape. What is done in the light, men can reward. Heaven rewards what is done in the darkness. For what men do in secret, Heaven hears as though it were the roar of thunder; and when they sin against their conscience in the darkness of their room, the offence is seen by the Spirits as by a lightning flash. Say not then that Heaven is high and remote and can not see the acts of men. Heaven is just overhead and cannot be deceived. To Him, everything is brilliantly clear." It is the fact of such perception of God, of right and wrong, and of man's obligation to avoid sin and to work righteousness which led the Apostle Paul, in writing of the heathen to say: "So—they are without excuse."

"The tongue is a little member and boasteth great things;" (James 3: 5). It is said that there are 8,133,017 telephones in the United States, conveying 27,000,000 messages every day. The telephone stations reach 70,000 localities, 10,000 more than the number of post-offices. The total wire distance is over 16,000,000 miles. Over \$50,000,000 will be expended in constructing new plants this year. And all of this expenditure for nothing else but—talk! It is evident then that speech is considered an important matter, and that it is pretty generally indulged in; and also, that persons are no longer content with face to face conversation, but insist upon "long distance" connections. But what kind of talk is it? Is it good talk, or bad talk? It is easy to multiply words. But what kind of words are being multiplied? These are important considerations, especially for Christians. For there is a solemn announcement of our Master which reads: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." And we suppose an "idle word" is one which has no real value in it, either as related to God or men. Let us put a watch upon our lips, therefore, and think twice before we speak. In other words, let us sanctify our speech—including our telephones—to godly purposes, that all our conversation may be from God and for God.

MONIES ACKNOWLEDGED BY MISSION RECEIPTS, MAY, 1914

FROM PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES		SPECIAL PURPOSES	
Date No.	Amount	Date No.	Amount
1-331....	\$8 00	13-355....	\$5 25
332....	3 50	19-359....	5 00
2-333....	416 66	20-360....	5 00
334....	2 50	361....	2 00
335....	20 00	21-362....	25 00
4-336....	3 25	363....	1 00
5-337....	1900 00	364(Int.)	40 50
338....	2 00	22-365....	20 00
339....	5 00	26-368....	5 00
340....	60 00	369....	10 00
6-341....	10 00	27-370....	3 43
342....	10 00	372....	1 00
343....	75 00	373....	1 25
7-344....	90 00	28-375....	40 00
8-346....	20 00	29-376(Int.)	14 50
347....	23 60	377....	50 00
9-349....	30 00	380....	93 75
11-350....	10 00		
13-354....	1 00		
			\$582 50
			\$3,013 19

SUMMARY

From Philadelphia—	
For Missionary and General Purposes.	\$3,013 19
For Special Purposes	582 50
	\$3,595 69
From Toronto—	
For Missionary and General Purposes.	6,668 03
For Special Purposes	318 60
	6,986 63
	\$10,582 32
Previously acknowledged in 1914	28,107 39
	\$38,689 71

FROM TORONTO

MISSIONARY AND GENERAL PURPOSES		SPECIAL PURPOSES	
Date No.	Amount	Date No.	Amount
1-424....	\$5 00	13-453....	\$10 00
425....	10 00	454....	7 00
426....	2 00	455....	3 00
427....	1 00	456....	2 00
428....	10 00	15-458(Anon.)	10 00
429....	5 00	16-459....	5 00
2-430....	1000 00	18-460....	10 00
431....	1 00	461....	5 00
4-432....	5 00	19-462....	60 00
433....	50	20-465....	200 00
434....	1 00	21-466(Leg)	4000 00
5-437....	5 00	467....	5 00
438....	1 00	22-470....	5 00
439....	3 00	26-472....	250 00
6-440....	1 00	473....	10 00
441....	375 00	474....	15 00
8-442....	10 00	28-475....	10 00
443....	4 50	29-479....	2 00
11-445....	500 00	480....	10 00
446....	50 00	30-481....	5 00
450....	11 03	483....	25 00
12-451....	3 00		
13-452....	15 00		
			\$6,668 03
			\$318 60

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JEHOVAH-JIREH

The Lord will
provide

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The following are published at 3 cents each or 30 cents per dozen, postpaid.

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DWELLING DEEP, by HENRY W. FROST (reprinted from China's Millions).

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CHINA'S MILLIONS

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
JULY, 1914

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

耶和華以拉

JEHOVAH-JIREH

CONTENTS :

THE ANNUAL REPORT.
WALKING IN DARKNESS.—*Address by H. J. Mun-
geam.*
WORK IN THE KWEIKI DISTRICT.—*Address by*
Miss Marchbank.
OUR SHANGHAI LETTER.—*By Mr. James Stark.*

EDITORIAL NOTES.
SUMMARY OF NORTH AMERICAN ACCOUNTS, 1913.
ABSTRACT OF CHINA ACCOUNTS, 1913.
BAPTISMS.
DONATIONS.
ILLUSTRATIONS.



THE CHINA INLAND
MISSION HOME AT
NEWINGTON GREEN,
LONDON, ENGLAND.

A VISTA FROM THE
GARDEN. THIS
BUILDING COM-
PRISES THE HOME
FOR MISSIONARIES
ON FURLOUGH AS
WELL AS OFFICES
FOR THE ENGLISH
HOME CENTRE,
THE LARGEST OF
THIS MISSION'S
CENTRES OUTSIDE
OF CHINA

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

General Director,

D. E. HOSTE, SHANGHAI, CHINA.

Director for North America,

HENRY W. FROST, PHILADELPHIA, PA.

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Rev. Robert Wallace, London, England.

Prayer Meetings on behalf of the Work in China connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., Church of Atone- ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Lockport, N.Y., 146 Mulberry Street	Monthly, the last Friday, 7.45 p.m.
Niagara Falls, N.Y., 562 Third Street...	Monthly, the 3rd Tuesday, 3 p.m.
Ventnor, N.J., 14 South Sacramento Ave.	Weekly, Friday, 3.30 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St...	Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.....	Monthly, the 2nd Monday, 7.30 p.m.
Detroit, Mich., 30 La Mothe Ave.....	Monthly, the 1st Monday, 8 p.m.
Detroit, Mich., Highland Park Rescue Mission	Monthly, Fri. before 1st Mon., 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch. Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Burr Mission, Wentworth Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.	Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard..	Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Ferguson, Mo., Presbyterian Church	Weekly, Saturday evening.
Louisville, Ky., 512 West Kentucky St..	Weekly, Monday, 7.45 p.m.
Palestine, Texas	Monthly, the 2nd Wednesday evening.
Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission..	Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.....	Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.	Monthly, the last Monday, 8 p.m.



MISSION HOMES

IN THE UNITED STATES:

235 School Lane, Germantown, Philadelphia, Pa.

IN CANADA:

507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, JULY, 1914

The Annual Report

Presented at the China Inland Mission Annual Meetings held at the Kingsway Hall,
London, on May 12th, 1914

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year. . . . It shall be a Jubilee unto you. . . . It shall be holy unto you."
LEVITICUS XXV. 8 ET SEQ.



THE ENTRANCE TO THE LONDON
C.I.M. HOME FROM NEWINGTON
GREEN

IN the year 1865, "seven times seven years" ago, the China Inland Mission was definitely organized under its present name, it being to some extent the continuance of an earlier work. This year, therefore, the Mission completes forty and nine years of history and enters upon its fiftieth year. In reviewing the past forty-nine years of mercies and in looking forward to the fiftieth year to come, if the Lord should tarry, we would especially remember two things. The first is that the jubilee years of old always dated from the Day of Atonement; and the second is that the Fiftieth Year

was one God's people were enjoined to "hallow" for, reads the command, "it shall be holy unto you."

We would therefore before all else remind ourselves to-day that in all our Christian life and service our starting point is the atoning work of our Lord and Savior Jesus Christ. All our blessings, past or future, personal or collective, rest upon His finished work. It is through Him we have our redemption; in Him we stand as servants; in His Name we have our confidence in prayer; and only in Christ crucified have we our hopes centred for that great nation for whose evangelization we are met to-day. Let us then as individuals, and as a company of workers united in His service, come afresh to the cleansing blood of Jesus Christ and learn once more that it is only in the all-prevailing power of His great sacrifice we can go forth to do His will.

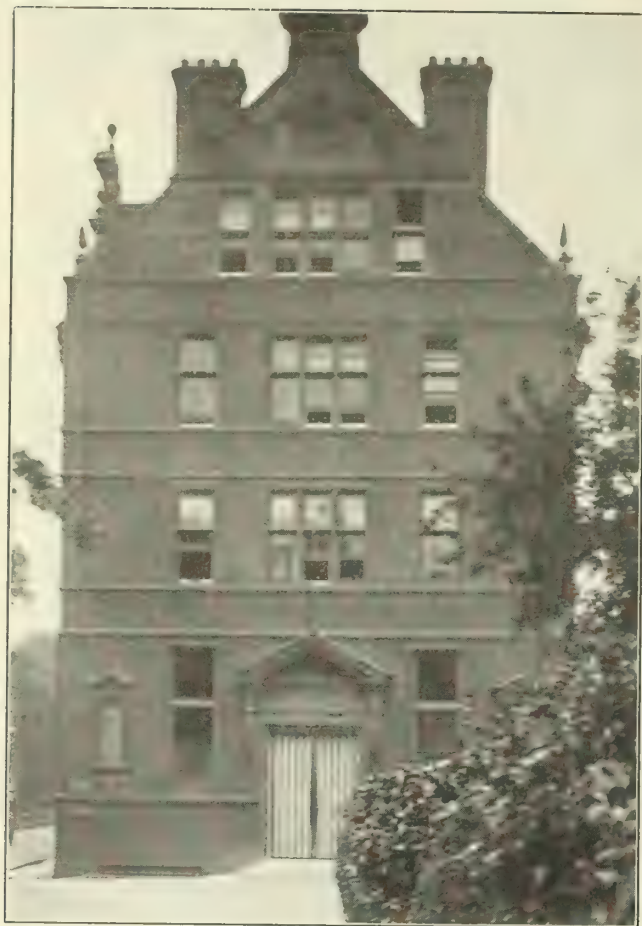
GENERAL CONDITIONS

The past year which has been characterized by a spirit of unrest throughout the world generally has, in China, been marked by reaction and lawlessness, accompanied none the less by progress in many direc-

tions. Sunday, April 27th last year, the Day of Prayer, which immediately followed the opening of the Chinese Parliament, may perhaps be regarded as the high-water mark of the Revolutionary movement. The signing of the Five Power loan in the early hours of the same day and the subsequent assassination of Sung Chiao-ren, the Young China Party's candidate for the Premiership, gave rise to the second Revolution which had for its object the overthrow of Yuan Shih-kai. The attempt was unsuccessful, and slowly Yuan Shih-kai has asserted his authority and ushered in reactionary movements.

In less than a month after Yuan Shih-kai had been elected as President he unseated from three hundred to four hundred Members of Parliament. In January of this year he dissolved Parliament altogether and in February the Provincial Assemblies also were stripped of all authority. Side by side with this return to an autocratic Government there has been a revival of Confucianism. The Presidential Mandate of June 22nd, 1913, and the President's inaugural address of October, plainly foreshadowed the changes that were coming, while a Presidential Mandate of February 7th last, officially re-established the worship of Heaven and of Confucius. It must, however, be recorded that religious freedom, or liberty of conscience, was promised at the same time; and it must also be remembered that this reactionary movement may on the one hand save the nation from a dangerous spirit of licence which the utter disregard of Confucian ethics threatened, and on the other hand save the Christian Church from becoming a merely popular and unspiritual institution.

Time will only allow the briefest reference to the agreement signed between China and Russia on October 31st, 1913, whereby the autonomy of Outer Mongolia was recognized; and the Treaty between Tibet and the Urga Khutuktu signed on January 13th, 1913, in which Tibet declares her independence. Mention must also be made of the serious fighting occasioned by the second Revolution, especially in and around the cities of Nanking, Shanghai, Kiukiang and Chungking. More recently large areas of country in Hupeh, Honan, Anhwei, and Shensi have been terrorized by bands of marauders under the leadership



THE FACADE OF THE C.I.M. HOME FACING THE ENTRANCE FROM NEWINGTON GREEN. THE CENTRAL DOOR LEADS DIRECTLY INTO THE MEETING HALL. OVER THIS ENTRANCE ARE THE WORDS "HAVE FAITH IN GOD."

of a man named Peh Lang-chai, who is more popularly known as "White Wolf." Not a few cities have been sacked and destroyed by these brigands, while tens of thousands of Chinese have been ruined and rendered homeless, many thousands have been killed, and the worst possible treatment has been meted out to helpless women. While we thankfully record that no C.I.M. missionary has lost his life, though several have lost all their goods, we regret to state that two of other Societies, one a Roman Catholic and one of the Norwegian Lutheran Mission, have been killed, and one or two others have been wounded. Few subjects call more for prayer at the present moment than the suppression of these marauders, who are a serious menace to the country and to Christian work.

Yet despite these unfavorable conditions a fair measure of commercial prosperity has been granted to the country, as the customs and postal returns prove; while the increased circulation of the Scriptures and the record number of baptisms both indicate encouraging progress in spiritual work.

THE MISSION'S STAFF

During the year fifty-four new workers were added to the Mission. Of these thirteen were Probationers from Great Britain, two from North America, five

from Australasia and four were accepted in China; while fourteen were associates from Germany and sixteen connected with the Scandinavian Associate Missions. (For details see note 1.) After deducting the loss of five workers by death, the retirement of thirteen on account of failure of health, marriage into other Missions, and other causes, the total number of Members, Probationers and Associates of the Mission at the close of 1913 was one thousand and seventy-six. (For details see Note 2.)

It is no small cause for praise that God has honored the Mission with so large a band of workers, ably assisted by a still larger company of Chinese colleagues—and it should be noted that during the last ten years there has been an increase of six new Chinese workers for each new missionary—but the larger the forces, the greater the responsibility, and the more need there is to pray that grace and wisdom, as well as all temporal needs, may be supplied. The total staff of the Mission, if missionaries and paid Chinese helpers be included, is just about 2,500 persons. We unfeignedly thank God that all the financial support for these workers has been provided, but our greatest need and desire is that each one, Chinese and foreign, may receive a fuller "supply of the Spirit of Jesus Christ," that we may be mighty, not in numbers, but in spiritual power.

Note 1.

Country	Returned		New Workers		Total
Great Britain.....	24 men	40 women	4 men	9 women	77
N. America.....	4 men	9 women	1 man	1 woman	15
Australasia.....	1 man	6 women	2 men	3 women	12
Accepted in China			2 men	2 women	4

Total Members: 29 men 55 women 9 men 15 women 108

Swedish Mission in					
China.....	4 men	14 women		1 woman	19
Liebenzell					
Mission.....	1 man	1 woman	4 men	7 women	13
Swedish Holiness					
Union.....	3 men	5 women	5 men	3 women	16
Scandinavian					
Alliance.....	3 men	7 women		3 women	13
Swedish Alliance.....	2 men	2 women	2 men	1 woman	7
Swedish Baptist					
F.M.U.....	1 man			1 woman	2
German Women's					
M.U.....				2 women	2
German China					
Alliance.....			1 man		1

Total Associates: 14 men 29 women 12 men 18 women 73

Summary:

Members.....	29 men	55 women	9 men	15 women	108
Associates.....	14 men	29 women	12 men	18 women	73
	43 men	84 women	21 men	33 women	181
	127 Returned		54 New Workers		

Note 2.

	Men	Single	Women	Wives	Widows	Total	Statists
Members.....	299	242	227	23	791	161	
Associates.....	109	100	70	6	285	66	
	408	342	297	29	1076	227	

THE HONORED DEAD

During the year the Mission has been called upon to mourn the loss of five valued members. Two of these, Mr. A. McK. Price and Miss H. D. Vickers, were taken from us at the very outset of their life's work; Miss H. J. A. de Greeuw, after five years' service; and Mrs. H. F. Ridley and Mrs. George King after periods of twenty-three years' and thirty years' work for China respectively.

While we thank God that the number of deaths has been so few—only five out of more than a thousand—we do not forget the sad blank each removal has made not only in the work, but in the family circles where each occupied a place that none other can fill.

The Mission in England has also experienced a heavy loss in the Home-call of Mr. Theodore Howard, who has been a member of the London Council since its formation in 1872, Chairman of the same Council since 1875, and Home Director of the work in Great Britain since 1879. By Mr. Howard's death, the Mission not only loses one who has been a warm friend and director, but the last official link in England with the early days of the work. Such a loss is especially solemnizing and calls for a fresh dedication of those of us who remain to the service of that Master he was spared to serve so many years. The Mission's loving sympathy is felt for Mrs. Theodore Howard, her husband's gracious helpmeet for more than fifty years.

Unitedly we lovingly commend to our Heavenly Father's care and comfort, all those, whether in China or at home, who have, by the Master's summons of their dear ones to come up higher, been bereaved, and we earnestly pray that they and we may faithfully carry forward the work left in our hands, until in God's good time our service is completed, and we rejoin "the friends above, that have obtained the prize."*

FINANCIAL MERCIES

The financial experiences of 1913, which followed on a period of prolonged trial during the preceding year, have been full of encouragement, and have proved once more that it is a blessed thing to put our trust in the Lord. Following our custom, we present at this meeting the financial statement, which does not include the funds of the Associate Missions with their two hundred and eighty-five workers. These funds of the Associate Missions, which do not go through our



THE HOME OF THE CHINA INLAND MISSION AT NEWINGTON GREEN, LONDON, ENGLAND. THIS BUILDING, SURROUNDED BY ADJACENT RESIDENCES, IS ENCLOSED IN A RETIRED COURT OR GARDEN OF ITS OWN REACHED BY A GATE AND PASSAGE FROM THE STREET. THE MEETING HALL OCCUPIES THE GROUND FLOOR FROM THE RIGHT AS FAR AS THE FIRST ENTRANCE HERE SHOWN. IMMEDIATELY TO THE LEFT OF THIS DOORWAY (AS FAR AS TWO WINDOWS) ARE OFFICES, WHILE ABOVE THESE AND OVER THE MEETING HALL ARE OTHER OFFICES. THE REST OF THE HOUSE IS USED AS A MISSIONARY HOME

books, but are transmitted direct to China, will appear in the larger report shortly.

The income received in Great Britain, together with donations received in China, and remittances to China from North America and Australasia, is as follows:

Received in Great Britain during 1913..	\$ 248,634 93
Received in China and remittance to China from North America and Australasia during 1913.....	89,085 75
	<hr/> \$337,720 68

Comparing these figures with the monies received from the same sources during 1912, there is:—

An increase in the income received in Great Britain of.....	\$ 70,762 93
And an increase in the donations given in China and remittances to China from North America and Austra- lasia of	12,437 98
	<hr/> \$ 83,200 91

Before we proceed to examine more closely what these figures signify, let us lift up our hearts in praise to our covenant-keeping God. We thank Him first of all for this fresh proof of His faithfulness and love, and then for all those who have been His stewards in the matter of this bounty. May all donors know God's grace abounding unto them, and may all our hearts be encouraged, and our faith strengthened, by this, another token of God's watchful care and providence.

And now let us look more closely into what these financial mercies mean, and to do this let us go back in thought, and imagine ourselves once more at New Year's Day, 1913. Looking back over the year 1912,

*We grieve to add that the sad news of Dr. Sydney Carr's death has recently been received.

we find that the income had been \$60,540, lower than in 1911, and in fact that it had almost touched the lowest point for sixteen years. For months the Mission had been passing through an almost unalleviated period of financial stress. At the same time the Mission was aware that the Morton legacy, which had, during the past fifteen years, assisted the work to the extent of more than \$681,300., was coming to an end, so that both the retrospect and prospect emphasized the fact that the Mission was more cast upon God for the future than it had been for many years.

Such was the situation at the commencement of last year. The trials of 1912 therefore cause us the more to realize how great has been God's goodness, and we rejoice with glad hearts at the gracious supplies for the year now under review.

Of course to compare the year 1913 with the year 1912, and simply to report an increase of over \$82,730. would be misleading, for 1912 was not a normal year, but we are able to say that the income for 1913 shows an increase of \$22,650. on the year 1911. Yet a careful study of the income for the last ten years shows that the last half of that period falls considerably short of the first half, and it may be added that the income of the first quarter of this year, 1914, has fallen somewhat short of the normal. We mention this not to lessen the call for praise, but lest any friends should be misled by the statement of the large increase of 1913 over 1912.

The Mission is as much dependent to-day upon God as ever it has been, and in some ways even more consciously so. Nearly all the cost of expansion during the past fifteen years has been met by the Morton legacy. Although, as already stated, the yearly instalments are drawing to a close, God has not ceased to care for His work, and He can as easily provide in other ways as He has in this and as He has done during the past year. None the less God would be "enquired of" for these things. We therefore should constantly remember before God the need there is now for an enlarged general income to maintain the already existing work. And we would ask Him for more than this, namely for that which is necessary to extend and develop what He has begun.

There is a pressing need for more higher grade schools to help provide well educated men and women to be effective church and school workers in the growing churches, as well as for Christian leaders who will command the respect of the communities in which they live. It is also becoming more and more apparent that the cost of living is steadily increasing, and this inevitably affects all the workers both Chinese and foreign. Let us faithfully remember these things before God in prayer, knowing that His hand has not waxed short. At the same time let us remember that what we chiefly need is grace to enable us faithfully to serve Him who would have His servants without carefulness, knowing that He careth for us. Therefore, with grateful hearts for the mercies of another year, and in humble confidence for the days to come, we ask our friends to unite with us in prayer that we may all be faithful servants in whatever He may appoint in the unknown future.

BAPTISMS

We thank God that in spite of the reactionary movements of the past year the reports received show that 4,498 persons professed their faith in Christ by baptism during 1913. This is by far the highest figure the Mission has hitherto been privileged to report in one year, and we trust it indicates that days of larger in-gathering have begun. Including these baptisms of last year, 45,284 persons have been baptized from the commencement of the Mission's work in China, and of this number 28,677 were received during the last ten years as against 16,607 during the preceding thirty-nine years. Mr. Hudson Taylor frequently stated that the aim of the Mission was not to secure in a short time the largest number of converts for the C.I.M. from a limited area, but to bring about in the shortest time the evangelization of the whole country, regarding it as of secondary importance by whom the sheaves might be garnered. In pursuance of this policy, the early years were mainly occupied with extensive itinerations, in the breaking of new ground, and in consequence comparatively few converts were gathered then. We rejoice now, however, at the steadily enlarging spiritual harvests and ask prayer that the years to come may witness "multitudes, multitudes, in the valley of decision." If 4,716 are baptized this year we shall be able to rejoice in the baptism of 50,000 persons when we complete our fifty years next year. Shall we not pray and labor for this?

THE YEAR OF JUBILEE

And now ere we close this brief report we would take one glance forward. We trust, God willing, to celebrate the completion of fifty years' service next year. What are to be our ambitions regarding that occasion? The seven sabbaths of years are already past, and we are now entering upon the Mission's year of jubilee. We would not wait until that year is finished ere we think of its significance. The words of Scripture with which this short report opens remind us that "Ye shall hallow the fiftieth year. . . . It is a Jubilee. . . . It shall be holy unto you." Let us therefore set ourselves now to hallow the new year upon which we enter to-day by a fresh dedication of ourselves and our substance to the Lord's service. "Whatsoever (or whosoever) toucheth the altar shall be holy." Let us not seek great things for the Mission as a Mission; but for God who has been pleased to use us as His servants. Let us pray that as His servants we may be "meet for the Master's use"; that we may know more fully what it is as "branches" to abide in the Vine, and bring forth much fruit; that this year of Jubilee may be sanctified by the salvation of many souls.

We trust, dear friends, to have much next year for which to praise God. The past forty-nine years have been years of "grace abounding." In ways too many to detail now God has made us a monument of His grace, for it is by His grace alone we stand and continue unto this day. Shall we not in a special way daily pray that this year of Jubilee may be signalized by special blessing, and that Christ may be "glorified" in us His people?

Walking in Darkness

An address delivered at the Annual Meetings of the C.I.M. in London

BY H. J. MUNGEAM, PINGYAO, SHANSI

A VERY short journey in China serves to remind us that China of to-day is very much the same as China of one hundred years ago. Of course there have been great alterations. Western civilization has made rapid strides, and in the matter of religion there is much change, if we think of China as a whole. And yet there are, at least, three hundred million people in that land, at the lowest computation, who have never yet heard intelligently of the Gospel of the Lord Jesus Christ. I think sometimes that we are slow to grasp the fact that there are more heathen to-day in China than ever there were before. The increase in the number of converts to Christianity does not keep pace with the increase of population; so that we may almost say that the work in China, for missionaries, has hardly commenced. While we thank God for what has been accomplished, we have to face the sad fact that heathen darkness still reigns practically supreme in China.

I should like to take you for an extended tour through my parish, but, as it consists of four hundred and six small towns and villages, that is impossible in the space of the twenty minutes which are at my disposal. I will, however, take you for just a short journey, and on that short journey we shall see manifested heathenism on every hand. About this time of the year, especially in North China, there are large fairs held. I would like you to accompany me to one of those fairs. We will start out from the city of Pingyaohsien, where I have had the privilege of working, in the central part of Shansi. We can take cart, or ride on mules or donkeys, or, perhaps, what is better, walk. As we go along we shall see various objects of interest which will remind us of the heathen darkness in which the Chinese are still living. You see that tree yonder, gnarled, aged, and covered with Chinese characters. Prominent amongst them are these: "*Iu-ch'in-pih-ying*" ("If you have a request it will certainly be granted"). Just by the tree there is a small shrine placed, in which there are sticks of lighted incense, and the people come there and offer their petitions. They pray to these trees, for they are supposed to be possessed of a mystic potency and have power for good or evil to those who place themselves there in prayer.

As we go farther along we shall see, perhaps, some people bowing down before a mound of earth. What is

that mound of earth? A grave. What are those people doing? They are worshipping the spirits which are supposed to reside in the grave. According to Chinese belief, every person is supposed to have three spirits, or three souls. One goes to Hades; one resides in the ancestral tablet; and the other in the grave. And these people are bringing their offerings to the spirit. You may talk to them and say, "But a spirit cannot partake of ordinary earthly food"; and they will reply, "Oh, but the spirits can take the essence, and we must supply them with the necessities of life; otherwise they would fare badly in the other world." We pass along with saddened hearts. And we see on the other side of the road a Buddhist temple, and we are reminded again of the great power which Buddhism has in China. There are Buddhist temples, we

might almost say, "on every high mountain and under every green tree." All the fair spots in China are taken by the Buddhists — Buddhist monasteries, Buddhist priests and Buddhist nuns. Their name is legion.

Continuing our journey we see, perhaps, a Confucian temple, and are reminded that the Chinese are not only Buddhists but they are Confucianists. We remember that the backbone of Confucianism is ancestral worship, and these people are not only Buddhists and Confucianists, but they worship their ancestors, and they worship nature too. They worship trees



A SACRED TREE NEARLY TWO THOUSAND YEARS OLD, NEAR PINGYAO, SHANSI, TO WHICH THE WORSHIPPING HEATHEN ATTACH "PRAYER CLOTHS" AND BEFORE WHICH THEY BURN INCENSE

Photograph by Mr. W. B. Milsum

and sticks, and stones, and brooks, and fountains of water; and they worship the earth, and the sun, and the moon. Think of the darkness of the Chinese mind filled with all these objects of worship. Truly the Scripture says concerning the heathen: "They know not, neither do they understand; they walk to and fro in darkness."

Let us go farther along. We see the pilgrims, on their way to the fair. They are clad in gaily colored clothing, and are riding, some in carts, some on donkeys and mules, and some in litters. They are coming from all directions, a vast throng. Their objective is the temple situated at the foot of the hills or range of mountains. We join the company, and we arrive at the place, and go in, and we find a vast congregation of people assembled—men, women and children, young and old, rich and poor. They all go to visit this temple. It is the temple in which is enshrined the local deity who is supposed to have great power in

that particular neighborhood. We see there the booths erected for the sale of all kinds of merchandise. Fingers of incense and sticks and paper money are being very greatly sought after at the present time, and people are crowding round to buy these paraphernalia of idolatry. Over yonder is the theatre, an open-air theatre, with a gaping crowd gathered round watching what is going on there. Very questionable plays are being acted on the stage. But our eyes are fixed on the temple, a splendid building of beautiful architecture. We will pass inside and see what is going on. There is a great crowd inside the temple. In front is an idol. Look at it. It is repulsive, hideous and black-faced with bulging eyes, and with hands grasping a demon, and we see men, women and children prostrating themselves before that hideous representation of deity. These things are all over China, and every day and every hour of the day men, women and children are prostrating themselves before them. They know not of a Father of love, though they have some faint conception of an impossible providence. They have no idea of One who cares for their souls, but only of this monster of a deity who has to be propitiated and worshiped and who has to be feared, not loved. Thus they pass out into darkness. "They know not, neither do they understand. They walk to and fro in darkness."

Let us climb yonder hill and look down upon that great mass of people there. We cannot count them. There may be ten, twenty, or thirty thousand, all gathered together with one object—that of paying homage to this hideous idol. Look at them passing in solemn procession before your mental vision this afternoon. Not only in that spot but all over China, especially at this time of the year, there are gathered millions still in darkness and in the shadow of death—every one with a soul to be saved or lost. As we look upon that throng, we remember that, probably, not one has any conception of a God who cares for them, or of a Christ who died to save them. "They know not, neither do they understand. They walk to and fro in darkness."

But is that all? Is there nothing else to tell? Yes, thank God, there is. There is a bright side to missionary work, as well as a dark side.

Let me show you another picture. It is Sunday morning. We will walk through the streets of Ping-yaohsien, and as we walk we notice that there is no Sunday feeling in the air. There is no Sabbath calm. Heathen China knows no Sabbath. The majority of the people have no idea of taking one day's rest in seven, or of putting apart a certain portion of their time for the worship of God who made them. We will go to a hall which is situated outside the west gate of the city. It boasts no architectural beauty. There is no ecclesiastical adornment within. The walls are bare, save for a few Chinese texts. The benches are backless. We will sit down and watch the people coming in. I want to tell you about one or two while they are gathering.

You see that man just coming in. His face is wreathed in smiles. He is always happy. Whenever he opens his mouth he says, "Praise the Lord." When he reads a text he says, "Praise the Lord." He

writes in his hymn-book and in his Bible his name and "Praise the Lord." He is praising the Lord all the time. That man was brought to the Lord through a Chinese cobbler, one of the William Carey sort, whose chief business was preaching the Gospel, and who cobbled shoes to pay expenses. He got hold of this man and taught him the way of salvation. After he came to the Lord he passed through a good deal of persecution. His mother took him and thrashed him—a man forty years of age. She thrashed him, but he dare not retaliate. And then his persecutors took his hymn-book and Bible and tore them to pieces, and did all they possibly could to make him turn back. But without success! He set his face and his steps, coming every Sunday to worship. On Sunday morning he always sought out the Pastor and gave him a specially profound bow as he wished him peace. He went on his way rejoicing day by day, seeking to lead others to the Lord Jesus Christ. I have often listened to him preaching, and have marveled. He is a man of no education, but he takes his Bible and opens it and shows the people his name, and under the name there are just two or three characters—"Praise the Lord." He asks them, do they understand that; do they understand who the Lord is; do they understand who God is; and from that simple text he will preach Jesus Christ to them. I found him one day eating very coarse food, which was almost unfit for human consumption, and I enquired the reason. He would not tell me, but I asked other people, and made careful enquiries, and the people said: "The reason why he eats this coarse food is that he gives such a lot of money away." He was literally fulfilling the Savior's precept: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." I might tell you much more about him, but I have not time.

That man over yonder, a quiet looking man, is a Chinese doctor. He has also a knowledge of Western medicine and does a great deal of good. He goes about from place to place healing the sick, and not only healing their bodies but trying to bring health to their souls. He often comes to me and asks me for books



THE LAUDRY THEATRE SET IN THE OPEN AIR ATTRACTS A GAPING CROWD WITH ITS QUESTIONABLE PLAYS

or tracts. He explains: "You see, when I go to a house I can leave a book or a tract about the Gospel, and thus I may be able to lead people to the Lord Jesus Christ." Sometimes he stays in those homes for a time, in order to heal the sick, and when he does so he makes the stipulation that, while he is there, no idolatrous practices shall be carried on, and he shall have full liberty to preach the Gospel to the inmates of the home.

Here is another man, a sharp, keen-faced man, a business man. He comes in and takes his seat. Look at him. He is a man who has been wonderfully used of God. He is a bank manager. He was brought to the Lord in a strange way. He was a great opium smoker, a slave to the awful habit, and one day he went to a distant city and bought a Bible from a missionary. In reading the Bible he came to the Book of Job. He read the Bible consecutively from Genesis to Revelation, and when he came to the Book of Job he read this wonderful verse—wonderful to him: "Though wickedness be sweet in his mouth; though he hide it under his tongue; though he spare it and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned; it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again. God shall cast them out of his belly." "That is my opium," he said. "It is my opium. I cannot leave it; I cannot

spare it; I cannot turn from it"; and he lifted up his heart to God, and God took away the taste for opium almost immediately. The man sought baptism and called his friends and neighbors together to see him baptized, and from that day to this he has borne splendid testimony to the Lord Jesus Christ. But not all are bright Christians. Concerning some we are able to say: "I thank God at every remembrance of you." There are others who call for a good deal of anxiety and prayer, but of all who have received Jesus Christ we can say: "Ye were once darkness, but now are ye light in the Lord."

Just before I left Pingyaohsien, a man came to me after one Sunday morning service and said: "I want to learn about God." I said: "Who are you; where do you come from?" "Oh," he replied, "I heard the Gospel in your street chapel, and I thought I was wrong, and I went home, and I prayed for strength to give up my idols, and now I have broken them to pieces and burned them. I have come to learn about God." That man voices the cry of millions in China. They do not know how to put their desire into words, perhaps, but they are waiting to be taught about God and waiting to learn about the Lord Jesus Christ.

"Shall we whose souls are lighted
With wisdom from on high—
Shall we to men benighted,
The lamp of life deny?"

Work in the Kweiki District

An address given at the Annual Meetings of the C.I.M. in London

BY MISS MARCHBANK, KWEIKI, KIANGSI

DEAR friends, all my time in China has been spent in the province of Kiangsi, and most of it in the city of Kweiki. I have been for over twenty years in that one city and district. Along a river called the Kwangsin River there is a chain now of seven stations. Kweiki is one of those seven stations, and it has been a great privilege to be allowed to remain year after year in that one district. Work was begun there in 1878. A small native house was rented, a Christian put in charge just to keep the door open. In 1886 Mr. Hudson Taylor and a party of missionaries went along this Kwangsin River. Three stations had been opened, but very little work was being done. The Chinese worker was growing very disheartened, as he had no one to help him and no one with whom he could take counsel. At that time the C.I.M. had very few missionaries. There were no men available to put into these stations, but a few women, who had come recently to China, were with Mr. Taylor on this journey, and he placed some of those women into the stations already opened along the Kwangsin River. There were some native workers, Christian men, doing what they could. In this way the work along the river was begun. Quietly, very quietly at first, was the work begun. It was all new ground, but the confidence of the Chinese was gained, especially of the women, because things were gone about very gently and quietly. So the work grew. One man came out on the Lord's side, and gradually, others followed. I went to Kweiki in 1890, to work among the women. Another worker was then in charge, but

before many weeks had passed, this worker had to leave on account of health, and did not return. I was then left alone, but was very happy, because there were some fifty Christians gathered in by this time, and our hearts were closely drawn together. They helped me much and comforted me, and I think I was a help to them. Some of these early Christians are with us still, and have been my fast friends all these years.

Some bright converts had been brought in. One dear old woman, with her husband and son, had heard the Gospel. She was about sixty years old and very ill at the time. They heard the Gospel, and though they did not know very much, the mother lying there so ill said, "Oh, let us put away the idols, and let us pray to this God we have heard about. I hear that He is able to save the sick." They were at their wits' end. It seemed as if the mother must die, but in answer to their prayer God healed her and raised her up, and very soon she began to work for the Lord. Later on this dear woman and her husband went to live in another city some distance from Kweiki. I passed down the river with Mr. McCarthy in 1889, and we waited outside that city. Sixteen people came on board a little boat to be examined for baptism. These were the result of the work of that husband and wife who had gone to live there. One of these sixteen is now an evangelist working in a large district.

Gradually other missionaries joined the work at Kweiki, and bands were formed of Chinese evangelists, helpers and Biblewomen. We went together in



THE GIRLS' SCHOOL AT KWEIKI, KIANGSI

little groups visiting the many towns and villages in that district. This was done for several years until we began to plant out-stations.

We had a meeting together with the Christians at the Chinese New Year. We are not limited to time there, we can go on as long as we like. This meeting continued until it was almost dark, but we were discussing an important matter. We were talking about planting out-stations, and at the end of that long meeting one of the men said, "I have a house in such and such a place. I will give that." Another man, a pedlar, who went about among the villages selling small goods said, "I cannot preach, but I will invite people to come." Other two said, "We will take turn about to hold services." So they went and opened an out-station, and souls were brought in. Another out-station was opened, the direct result of a young Chinese who died in a very happy home. We used to call that home Bethany. When I was tired and weary and left alone, I often went there. The father, mother, son and daughter were all bright Christians, but God took the son home. It was a great blow to that household. By-and-by, as the wound began to heal in the hearts of the father and mother, the latter came and said to me one day, "We want to do something in memory of our dear boy." He died when he was twenty-two years of age and among the last things that he is reported to have said was that he was sorry that he had had such a short life to give to Jesus. And so the mother said, "We want to do something in memory of our boy." We talked it over and prayed about it, and the mother said, "We want to open an out-station in our own village"; and an out-station was opened there. It was ten English miles from the city. I think I am right in saying that about a hundred souls have been gathered in from that district. They were not all church members. We have a great many in heaven now, whose names have never been

on church books. A large number, who were not baptized, have died believing on the Lord Jesus.

The case of that young life makes one think of the grain of wheat falling into the ground and dying and bringing forth a hundredfold. One dear woman in the city got converted, and she said, "These things are too good to keep to myself. I want to take them home to the

people in my own village"—and she went away home. We followed her some time after, and found many who were interested in the Gospel there. Places were opened up, some of them very small; some were only churches in the house. This woman had gathered her neighbors into her room, just a dirty little kitchen. We thought it was right to give her a little more room, and so we rented a hall there; thus one out-station after another has been opened. Up to 1900 eight places of worship had been opened.

In 1896 we began school work. We have many children throughout the district, so we began school work in a small way. A little house was rented, and we opened our first school one morning with six boys in attendance. Praise God, one of those six boys is now a helper in the work. Then we began girls' school work, then work amongst the old people. We have a large number of old people, many who are the Lord's children. Some were once well-to-do, but they have become poor, old and friendless, and God laid it upon our hearts to start a work directly amongst them. But first we talked it over with the Christians. We gathered them together and studied the Word about it, and saw what God said about caring for the poor, and our people were very much interested. God has wonderfully used and wonderfully blessed this work. Even the heathen approve of the work among the old people. We have had cases of conversion amongst them. Some of them we have been so glad to be able to help and provide with a place of rest at the end of their long, rough life's journey. One old woman we met by the riverside one day gathering sticks, and we invited her to come to the Mission House. We are always asking people to come, sowing the seed by the wayside as we go along, and inviting people to come and hear more. This dear old woman came and heard and believed. Her heart was like the one that the Lord opened. Very soon we found that she was in

great poverty; so we were able to give her a place in our Home.

And then another woman had been a vegetarian for a very long time, thinking that she was storing up merit for herself in the next world. By-and-by she heard about the Lord Jesus, and she knew that her vegetarianism was of no use. She gave her heart to the Lord, and then her friends cast her off. They said, "If you are going to the foreigners, you can see what the foreigners will do for you." She was old, and we were very glad to take her in. I think she is the oldest member in the Kweiki church. She is ninety-three years old. I do hope that she will be spared until I get back, for I want to see her again.

So the work went on until 1900, and then was stopped, and the workers recalled. Many said that we should never be able to go on with our work again as we had been doing. But we prayed to God and believed that God was able, and in 1901 the door was opened, and we all returned. We had to go very carefully at first. We did not know how long we might be allowed to stay, but we gradually settled to our old work again. When I went back from my last furlough the Lord gave me a promise. "I will settle you after your old estates, and will do better unto you than at your beginnings." And so it was, for the work went on as never before. Up to 1900 we had three hundred and fifty people baptized. Since 1900 they have been coming in—ever so many more. We were crowded out at every meeting; and so we asked God to give us more room. The work had been going on in our little Chinese houses all those years, but it was now too small. Dear friends, our work out there has been steeped in prayer. Every step has been prayed over. So, when we came to the need of extension, we prayed much about it. The Chinese Christians prayed, and we prayed ourselves, and the Lord gave us a larger place. He first gave us the site of ground, and we began to build upon it. The church cost, when finished, \$1,150.00, and the Christians gathered \$600.00 among themselves, more than half of the whole amount. I remember with what joy we took possession of that new church. A coolie was needed to carry away the collection that day, it was so heavy. It was a thankoffering to God for all His goodness to us. We next built a little home for ourselves. We had been living all these years in a small Chinese house, so we built our new house near to the church. Then we built another hall for the work. I hoped then that the building work was at an end, as I did not at all enjoy it. We wanted very much to do other work, to build up a spiritual church instead of putting up material buildings. When the new buildings were put up the Christians from an adjacent district, an out-station which has grown large now, came and asked us if we would get them more room. Every time we went to that place we had large meetings, and were crowded out. We were out into the courtyard on one side, and into the garden on the other, and so it seemed as if we needed more room. But we had not money to do any more building work, and then it was we got together, and had another long meeting. We reminded the Christians that the principle of our Mission was neither borrow-

ing nor going into debt. So they talked it over, and said that they would do all they could. And then we prayed that God would send us the rest of the money, and He did. When these buildings were put up we had used \$1,300.00. God had sent it all in answer to believing prayer. It had come from forty-two different sources, but God had sent it. It meant a great deal of letter writing and account keeping, but God is faithful, and He met our every need.

Then, the girls' school needed enlargement. There were thirty girl boarders in a small tumble-down Chinese house; so we prayed again that God would undertake, and He gave us a new building which cost \$2,185.00, including the purchase of the ground. The money all came in answer to prayer. When the girls' school was finished and a hall ready for starting work,



THE CHINESE HOUSEHOLD OF THE MISSION AT KWEIKI. THESE TEN FAITHFUL WORKERS REPRESENT AN AGGREGATE OF 221 YEARS OF SERVICE IN THE MISSION AT KWEIKI. PASTOR CHANG (IN THE CENTER HOLDING A FAN) HAS GIVEN THIRTY YEARS TO THE WORK. OTHERS VARY FROM TWENTY-NINE TO TEN YEARS' SERVICE

we had a conference in that hall. It was a wonderful time—a time some of us will never forget.

In the province of Kiangsi we have a yearly Chinese conference and that year it was held in Kweiki; and we met in the new hall. God Himself drew near and blessed us richly. The Kweiki church took a step forward at that conference. Afterwards it seemed as if we all wanted to go on with the spiritual side of the Lord's work; but we had to rebuild the boys' school. Then we had to rebuild another out-station. Now we have more room.

Oh, there is much work to be done even in one little corner of China. In the district of Kweiki alone, there are so many people who have never yet heard the Gospel. There are so many women waiting to be taught, and so many little children waiting to be gathered in, there is *much* to do and the doors are open now as never before. When I came home I thought of the verse in Luke v. 7, where it is recorded of the disciples who had enclosed a great multitude of fishes in their nets "they beckoned unto their partners in the other ship that they come and help them." We missionaries who come home from China come to this other ship, this big ship in England, and we do want help. Your partners in the other ship beckon to you. Will you not come to their aid?

Our Shanghai Letter

BY MR. JAMES STARK

You will, I am sure, share our thanksgiving to God that, since writing, over a month ago, 912 baptisms have been reported, 202 of which have taken place at Antung, in this province, where in recent years the people have suffered so terribly from the floods which have visited the district. This ingathering may be regarded as, in some measure at least, the outcome of the famine relief, which brought such a large number of men and women into contact with Christian influences. For workers, to whom the oversight of so many fresh converts will bring a great increase of responsibility, I would ask a special place in your prayers.

Throughout the Mission, May 26, the anniversary of the sailing of the "Lammermuir" party from England for China, was, as usual, observed as a day of prayer and fasting, and at this centre we had most hallowed seasons of waiting upon God. As we reviewed the past and looked into the future, with all its difficulties and possibilities, we took hold of Him for added power for service alike for ourselves and for all our fellow-workers, both foreign and Chinese, and we trust that our united intercessions will result in marked spiritual increase and blessing in all our stations.

We have much reason to praise God for His protection so graciously granted His servants who labor in Shensi and Kansu, where the "White Wolf" and his followers have caused great suffering and loss. Whilst several cities have been attacked and looted by these brigands, who have respected neither life nor property, our fellow-workers in the affected regions have been preserved from personal violence, though in some instances they have been exposed to danger and suffered the loss of their possessions. The strain and anxiety which many of them have been caused will, I am sure, call forth your sympathy. The situation is still critical, and there is need of continued prayer for the Central Government, as also for the Provincial authorities, that they may be guided and helped in dealing with the difficult problem of restoring order and asserting lawful authority throughout the country.

Mr. Stevenson, who has been suffering from the effects of a chill almost ever since his return to China on the 19th April, is now apparently making steady progress towards recovery, and we hope his health will soon be completely re-established.

We receive cheering reports of Mr. Ting Li-mei's visit to Szechwan, under the auspices of the Y.M.C.A., primarily with a view to reaching students, though he is not confining his efforts to this class. Mr. Hsieh, an independent evangelist has been conducting Missions at centres in Shansi and Honan with much acceptance and profit to the Church. I would commend these two devoted brethren to your prayers.

Mr. and Mrs. A. Grainger's Bible Study classes at stations in Western Szechwan have been well attended and greatly appreciated. These local Bible

Schools and the Central Training Institutions, which are now a prominent feature of the work of the Mission, cannot fail to have a helpful influence upon the Chinese church life, stimulating as they do love for God's Word and making preaching and witness bearing more intelligent, and therefore more effective.

This month, the first Conference of foreign and Chinese workers in the province of Chekiang was held at Hangchow. Representatives from twenty-one stations were present, and a synopsis of the proceedings which has been sent to me shows that several subjects of practical importance received earnest consideration. It is hoped that as the result of this gathering the cordial relations which exist between the foreign and Chinese leaders will be strengthened, and that those under their care will be led more fully to recognize their responsibility for the propagation of the Gospel.

A Provincial Conference was held at Yencheng, Honan, a month ago, when eighteen missionaries and a large number of the leaders in the Chinese Church and other Christians from the different stations were present. At some of the meetings there was an attendance of at least 1000, including a number of outsiders interested in the message of the Gospel. Each evening two or three hundred Christians marched through the town, singing hymns and giving an invitation to all to come to the evangelistic services at eight o'clock. At these meetings not a few signified their acceptance of Christ. Mr. Lack, writing on May 7th, says:—"It is about six years since our last Provincial Conference was held, and it is interesting to see what we believe to be real progress in knowledge and spiritual power, as well as great increase in numbers."

This month also the missionaries, in the province of Anhwei, held a Conference at Wuhu, when nearly all the stations were represented. Besides the devotional meetings, time was given to the consideration of subjects affecting the interests of the work, and I learn from one who was present that the meetings were most helpful.

Mr. G. Cecil-Smith, writing from Kweiyang in the province of Kweichow, reports that in the district of Kaichow, one of his out-stations, there are several families who have recently removed their ancestral tablets and idols. He further states that at Shih-toutien, eight men and two women asked for baptism. At Kweiyang itself he baptised three men and one woman. The latter was formerly a Buddhist nun who is now the wife of one of the men who were baptised. She and her husband are very poor, his trade, that of a steel-yard maker for weighing silver, having been adversely affected by the introduction of silver dollars and paper money. Mr. Cecil-Smith writes:—"They are both diligent students of the Bible. She was one day reading in Revelation, when she came to the 'mark of the beast,' and feared that the Lord would not accept her, as she had been branded with the mark of Buddha in her forehead."

Editorial Notes

THE addresses delivered at the Prophetic Conference, held in Chicago in February last, have been published, and may be had in paper and cloth binding, the one for 50c and the other for \$1.00. They may be ordered from the Bible Institute Colportage Association, Chicago, Illinois. The book is a valuable compendium of pre-millennial teaching as given by sane and scholarly exponents of that view of truth.

The weekly Prayer Meeting at Germantown will be discontinued during the summer months. A weekly Prayer Meeting at Ventnor will take its place. This will be held every Friday afternoon, at "The Anchorage," 14 South Sacramento Avenue, and will be under the leadership of Mr. Neale. It is hoped that those of our friends who will spend the summer at Ventnor and Atlantic City will find it possible to attend this last named meeting.

This is the season of the year when Bible and missionary conferences are being held in various parts of the country, and when many young men and women are receiving deep impressions as to their obligations to God and men. These conditions suggest that earnest prayer should be offered, first, that all speakers may be true to God and His Word and may speak in the power of the Holy Spirit, and second, that those who hear may have hearts wholly surrendered to Christ and be fully prepared to hear His voice and do His will.

The Rev. J. W. Stevenson, who has been sojourning in England on account of poor health, has so far recovered that he has been able to return to Shanghai and to resume his service there. Mr. Stevenson has served the Mission long and faithfully, and for many years as the Deputy China Director. As such, his work has been invaluable. Steadfast in effort, sacrificial in service, wise in counsel, loving in ministry, he has endeared himself to many and to all. We wish him length of days and that blessing from God which makes life's path to shine more and more unto the perfect day.

Next year, the Mission having been organized in 1865, will be our Jubilee Year. This event will be celebrated in various ways, and it is hoped that the remembrance of God's goodness will lead to much praise being offered and to a new dedication of life and service to Christ and China. Mr. Broomhall, the Editorial Secretary of the Mission, is now engaged in writing a brief history of the Mission, which will be published in commemoration of the Jubilee. The time of the publication of this book will be announced later, but we would ask thus early for prayer on its behalf, that its preparation and ultimate circulation may be under the blessing of God.

We would request our praying friends to specially remember the work of the Mission in Australia and

New Zealand. God has been pleased to greatly bless the Mission in those parts, over one hundred young men and women having gone from thence to China. At the same time the difficulties confronting Mr. Southey and Mr. Todd, the leaders of the work there, are great and formidable. Amongst other things, the population is a comparatively sparse one and it is scattered over a large area; also the prejudice against interdenominational work is strong and unyielding. But God is able to fulfill His purposes of grace toward the Mission and China even under these conditions and prayer will make this result possible and certain. May we ask, then, that earnest, believing prayer will be offered.

Amongst the important duties which fall to the lot of the Directors in China, is the duty of designating the missionaries to their stations in the inland provinces. This designation is not made at home. It is deferred until the missionary student has finished his or her course at one of the Training Schools in China, and thus, generally, until after a winter of study and not before the spring of the year. At such a time, Mr. Hoste, or Mr. Stevenson, goes to the School, prays and confers with the missionary and comes to a decision concerning his future sphere of service. It will be seen, thus, that the Director bears a heavy responsibility in the matter and that great issues hang upon the advice given and the decision reached. This is a call to prayer, and we trust that it will not be forgotten.

"He that hath an ear to hear, let him hear what the Spirit saith unto the churches;" (Revelation 2:7). There is no Christian living whom God has left without an ear to hear. To be born of the Spirit is to possess all spiritual faculties, including the faculty of hearing and understanding spiritual speech. In addition, God's voice is constantly sounding, in the clearest possible utterance. Sometimes, it is in nature; sometimes, it is through providence; and always, it is by the Word. And yet the fact is that multitudes of Christians seldom hear the divine utterance, and hence, give almost no heed to the divine message. The reasons for this are various. There may be a preference for other voices, lower and more carnal in quality, so that while both the heavenly and the earthly are heard, only the earthly is listened to. Or there may be simple preoccupation, where not sufficient time is taken to take in and understand the message given, and so by not taking heed—as is often the case with careless children—the instruction is lost. Or the hearing by non-use may become dulled to the quieter, finer tones of the divine speech, so that only louder and more blatant sounds make any impression upon the ear. For any or all of these reasons the man who might hear is deaf. And the man who is deaf, is uninstructed, undirected and uncontrolled. What a loss when we have such need of God! Brethren, let us do what Samuel did: uncover the ear and say, "Speak, Lord, for Thy servant heareth!"

CHINA INLAND MISSION

Summary of North American Accounts, 1913

Consolidated Summary of Philadelphia and Toronto Cash Accounts

Receipts:—

Balance from 1912:	
General Fund Account.....	\$ 743 82
Home Special Account.....	553 62
Meeting Account.....	5 72
Mission Home Account.....	2,500 00
Outfit and Passage Account....	203 67
Returned Missionary Account.....	335 00
	\$ 4,341 83

Received in 1913:

Missionary Account, for the support of missionaries in China and at home	\$ 18,989 01
Native Helper Account, for the support of pastors, evangelists and biblewomen	7,146 30
Native School Account, for the support of native children in schools in China.....	788 05
Foreign Special Account, for bible schools, hospitals, orphanages, famine relief, purchase of gospels, tracts, etc.	15,830 87
Home Special Account, for use in Germantown Home, renting of Germantown offices, and for missionaries at home.....	1,009 98
Outfit and Passage Account, for outfits and traveling expenses of missionaries to China.....	1,305 25
"China's Millions" Account for the printing and circulating of "China's Millions,"	10 00
Mission Home Account, for purchase, furnishing and repairs of Mission Homes.....	562 51
General Fund Account, for general Mission use (including interest on investments).....	35,977 03
	\$ 81,619 00

Disbursements:—

Paid out in 1913:

Missionary Account, remitted to China and paid out at home for the support of missionaries	\$40,441 63
Native Helper Account, remitted to China for the support of pastors, evangelists and biblewomen	7,146 30
Native School Account, remitted to China for the support of native children in schools in China,	788 05
Foreign Special Account, remitted to China for bible schools, hospitals, orphanages, famine relief, purchase of gospels, tracts, etc.	15,830 87
Home Special Account, for use in Germantown Home, renting of Germantown offices and for missionaries at home.	1,327 14
Outfit and Passage Account, for outfits and traveling expenses of missionaries to China.....	4,245 30
Traveling Account, for traveling expenses of returned missionaries, officers and deputation workers	674 13
Candidate Account, for candidates' traveling expenses and for their testing and training.....	66 40
"China's Millions" and Prayer Union Account, for the printing and circulating of "China's Millions" and Prayer Union cards and letters	1,060 50
Mission Home Account, for purchase, furnishing and repairs of Mission Homes and for interest and trustee's fee.....	2,176 20
Meeting Account, advertising, etc.	71 85
Support of officers and families and entertainment of visitors in Mission Homes	3,080 73
Support of office and home helpers	4,338 35
Office fixtures, printing, stationery, postage, telegrams, bank charges, lawyer's fees, etc.....	1,355 50
House rental, fuel, gas, water, taxes and moving expenses.....	1,854 04
	\$ 84,456 99

Balance on hand:

General Fund Account	\$ 737 36
Home Special Account	236 46
Outfit and Passage Account....	530 02
	\$ 1,503 84
	\$ 85,960 83

\$85,960 83

We have audited the Philadelphia accounts of the China Inland Mission for the year 1913 and found them to be correct, and do hereby certify that the foregoing summary correctly combines the Toronto cash account as certified to by Mr. Walter Gillespie, Auditor, and the Philadelphia Cash Account.

Philadelphia, 28th February, 1914.

(Signed) Lybrand, Ross Bros. & Montgomery.
Certified Public Accountants.

	BAPTISMS.	Kwangangchow	11	Anhui—	
Shensi—		Suitingfu out-station	9	Anking out-station.....	2
Lungchow	10	Kiangsu—		Laian out-station.....	3
Shansi—		Antung and out-stations.....	202	Chekiang—	
Kih sien out-station	1	Kweichow—		Shaohingfu	5
Hwochow and out-stations....	8	Kweiyang	4	Fenghua and out-station	5
Chaocheng and out-stations....	75	Yunnan—		Pingyanghsien out-stations....	46
Luanfu out-station	1	Yunnanfu	12	Hunan—	
Chihli—		Kutsingfu	12	Nanchowting out-stations.....	7
Suanhwafu	4	Kiangsi—		Tsingchow	6
Honan—		Jaochow	5	Paoking out-stations	3
Taikang	14	Kweiki and out-stations	24		591
Kwangechow out-station	15	Ivang	28		
Szechwan—		Hokow and out-stations.....	46	Previously reported (1914)....	532
Kiatingfu out-stations	11	Yangkow and out-stations....	12		
Shunking and out-stations	6	Wanahhsien	4		
				Total....	1,123

CHINA INLAND MISSION

Monies acknowledged by Mission Receipts, June, 1914

PHILADELPHIA

TORONTO

MISSIONARY AND GENERAL PURPOSES				SPECIAL PURPOSES				MISSIONARY AND GENERAL PURPOSES				SPECIAL PURPOSES					
Date	No.	Amount	Date No.	Amount	Date	No.	Amount	Date	No.	Amount	Date	No.	Amount	Date	No.	Amount	
1-381	...	\$2 00	12-413	...	\$5 00	1-384	...	30 00	1-485	...	\$1 00	18-521	...	\$5 00	1-487	...	\$10 00
382	...	116 66	15-415	...	3 50	2-386	...	30 00	186	...	4 00	19-522	...	10 00	2-489	...	18 00
383	...	5 00	416	...	5 00	2-395	...	60 00	2-488	...	2 00	523	...	5 00	4-492	...	12 00
385	...	1 00	417	...	5 00	3-399	...	60 00	490	...	10 00	20-525	...	5 00	5-495	...	10 00
2-387	...	4 60	16-420	...	10 00	1-400	...	50 00	3-491	...	10 00	526 (Anon.)	...	1 00	6-497	...	10 00
388	...	1 00	421	...	5 00	402	...	10 00	5-493	...	2 00	527	...	1 00	8-498	...	5 50
389	...	1 00	17-422	...	25 00	403	...	30 00	494	...	12 13	22-530	...	10 00	499	...	9 00
390	...	3 00	423	...	30 00	8-406	...	50 00	6-496	...	25 00	531	...	5 25	9-501	...	15 00
391	...	5 00	18-426	...	3 75	10-409	...	15 00	8-500	...	5 00	24-532	...	140 00	10-502	...	10 00
392	...	2 90	19-427	...	10 00	11-411	...	5 31	10-503	...	5 00	533	...	5 00	11-507	...	4 85
393	...	1 00	20-428 (Int.)	...	97 50	13-414	...	500 00	504	...	10 00	534	...	5 00	13-510	...	25 00
394	...	2 00	429	...	10 00	16-418	...	20 00	505	...	5 00	536	...	13 00	516	...	30 00
396	...	3 00	430	...	50	419	...	14 50	11-506	...	2 00	26-538	...	7 00	17-520	...	20 00
397	...	2 50	23-434	...	2 00	17-424	...	10 00	508	...	30 50	29-539	...	25 00	20-524	...	12 00
3-398	...	6 00	21-436	...	4 00	425	...	10 00	12-509	...	21 00	540	...	30 00	528	...	5 00
4-401	...	10 00	25-438	...	15 00	22-431	...	5 00	13-511	...	4 00	541	...	11 00	529	...	10 00
6-404 (Int.)	...	125 11	26-440	...	50	23-432	...	5 00	512	...	1 00	30-542	...	4 40	24-535	...	5 00
405 (Int.)	...	14 50	441	...	2 00	433	...	25 00	513 (Anon.)	...	10 00	545	...	5 00	25-537	...	6 00
10-407	...	2 00	442	...	20 00	435	...	18 00	514	...	30 00		...		30-543	...	4 00
408	...	30 00	30-444	...	5 00	25-437	...	5 00	515	...	1 00		...				4 50
410	...	2 00	448	...	93 75	26-439	...	60 00	15-517	...	500 00		...				2 00
11-412	...	25 00		...		29-443	...	50 00	16-518	...	1 00		...				
					\$ 1,018	10-30-445	...	60 00	519	...	5 00		...				\$227 85
						446	...	5 00					...				
						447	...	30 00					...				
						448	...	15 00					...				

\$1,172 81

拉以華和耶

JENOVAN-JIREH

The Lord will
provide

SUMMARY

Philadelphia—

For Missionary and General Purposes \$1,018 10
For Special Purposes 1,172 81

\$2,190 91

Toronto—

For Missionary and General Purposes \$ 984 28
For Special Purposes 227 85

1 212 13

\$3,403 04

Previously acknowledged in 1914 38,689 71

\$42,092 75

NEW BOOKLETS

The following are published at 3 cents each or 30 cents per dozen, postpaid.

THE MISSIONARY, by the late REV. J. HUDSON TAYLOR. (Reprinted)

INTERCESSION, by HENRY W. FROST. (Reprinted from China's Millions)

DWELLING DEEP, by HENRY W. FROST. (Reprinted from China's Millions)

UNCOMMON CHRISTIANS, by HENRY W. FROST. (Now ready)

CHINA INLAND MISSION

64 W. Cheltenham Ave., Philadelphia, Pa.

507 Church St., Toronto, Ont.

以便以設耳

EBENEZER

CHINA'S MILLIONS

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
AUGUST, 1914

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

耶和華以拉

JEHOVAH-JIREH

CONTENTS :

THE DIVINE PRESENCE
By Rev. John McNicol, B.D.

THE SCHOOLS AT CHEFOO
Address by Rev. H. A. H. Lea, M.A.

THE "WHITE WOLF" RAID IN KANSU
An account by Mrs. Lloyd Rét.

THINGS THAT ARE POSSIBLE
By Bishop Moule.

THE LATE HON. S. H. BLAKE, K.C.
An Appreciation by Archdeacon Cody.

TIDINGS FROM THE PROVINCES,

EDITORIAL NOTES. DONATIONS. ILLUSTRATIONS.



CHEFOO, NORTH CHINA, WHERE THE CHINA INLAND MISSION HAS SCHOOLS FOR ITS MISSIONARIES' CHILDREN. AT THE CENTRE ON THE SHORE MAY BE SEEN THE NEW PREPARATORY SCHOOL TO WHICH THE YOUNGER CHILDREN ARE SENT. BACK OF THIS (INLAND) ARE THE BOYS' SCHOOL, THE MISSION SANITARIUM AND THE GIRLS' SCHOOL (THE LATTER AT THE EXTREME LEFT OF THE PICTURE). ON THE TERRACE GRAIN IS CULTIVATED. THE LAND BEYOND THE WATER MARKS THE OTHER SIDE OF THE BAY DISTANT ABOUT FOUR MILES.

Photograph by Mr. E. Murray

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

General Director,

D. E. HOSTE, SHANGHAI, CHINA.

Director for North America,

HENRY W. FROST, PHILADELPHIA, PA.

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T. Edward Ross, Ardmore, Pa.

Rev. D. M. Stearns, Germantown, Pa.

Rev. F. A. Steven, London, Ont.

Rev. R. A. Torrey, D.D., S. Pasadena, Cal.

Rev. Robert Wallace, London, England.

Prayer Meetings on behalf of the Work in China connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., Church of Atone-	ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809	Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co-	lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263	West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Lockport, N.Y., 146 Mulberry Street		Monthly, the last Friday, 7.45 p.m.
Niagara Falls, N.Y., 562 Third Street		Monthly, the 3rd Tuesday, 3 p.m.
Ventnor, N.J., 14 South Sacramento Ave.		Weekly, Friday, 3.30 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St.		Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.		Monthly, the 2nd Monday, 7.30 p.m.
Detroit, Mich., 30 La Mothe Ave.		Monthly, the 1st Monday, 8 p.m.
Detroit, Mich., Highland Park Rescue	Mission	Monthly, Fri. before 1st Mon., 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch.	Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Burr Mission, Wentworth	Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.		Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard		Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Ferguson, Mo., Presbyterian Church		Weekly, Saturday evening.
Louisville, Ky., 512 West Kentucky St.		Weekly, Monday, 7.45 p.m.
Palestine, Texas		Monthly, the 2nd Wednesday evening.
Toronto, Ont., 507 Church Street		Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission		Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.		Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.		Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.		Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave.		Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson		Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.		Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.		Monthly, the last Monday, 8 p.m.



MISSION HOMES

IN THE UNITED STATES:

235 School Lane, Germantown, Philadelphia, Pa.

IN CANADA:

507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, AUGUST, 1914

The Divine Presence

An address delivered at the Annual Meetings of the C. I. M. in Toronto

BY REV. JOHN McNICOL, B.D.

"My presence shall go with thee, and I will give thee rest." EXODUS 33: 14.

THIS is an Old Testament message with a New Testament grace. If we had come upon these words for the first time not knowing where they belonged, we should probably think they came out of the heart of the New Testament. They have the tender tones of the New Covenant. They bear the aroma of the upper room. We seem to hear in them the sweet accents of our Lord's own voice as He spoke His farewell message to His disciples. But they come from the region of the Law. They shine like a gleam of golden light out of the clouds and darkness of Sinai. The thunders of the mount have scarcely died away when this message comes stealing on the troubled air like a strain of music, "My presence shall go with thee, and I will give thee rest." It is one of those promises of the old dispensation which reveal the essential unity of the Old Testament and the New. The Law enshrines the Gospel; the Gospel fulfils the Law. The God of Sinai is the Christ of Calvary, the same yesterday, to-day and forever.

I. Consider the circumstances in which these words were uttered, the situation which this promise was intended to meet. It came to Moses in the hour of peculiar need. A great loneliness had fallen upon him. He was feeling the isolation of his position. He was a more lonely man as he led the ten thousands of Israel than he had been when he was tending the flocks of Jethro amid the solitudes of the wilderness. There were several reasons for this



REV. JOHN McNICOL, MEMBER OF THE CHINA INLAND MISSION COUNCIL FOR NORTH AMERICA

loneliness, and the same reasons cause loneliness in human lives to-day.

There was a loneliness due to the presence of sin. During his absence on the mount the people had set up the golden calf and Moses had come back to find them gathered about it in riotous worship. Now there is nothing that separates lives like sin. The isolations caused by sin are the saddest of all and produce a deeper loneliness than any others. The missionaries, who live and work with the dead mass of heathen sin all about them, must feel in a peculiarly acute way the sense of loneliness which the presence of sin brings into the hearts of the people of God. Moses knew the awful significance of the sin into which Israel had fallen, and showed how he felt about it in his heartbroken intercession, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I

pray Thee, out of Thy book which Thou hast written."

There was a loneliness caused by the failure of friendship. Moses' friend and brother, Aaron, had failed in the time of testing. The two men had been together since Moses had come back from Midian. They had labored together through the terrible conflict with Pharaoh, and together they had seen the hand of the Lord work mightily for the redemption of Israel. And now when Moses is absent for a few days in the mount, Aaron yields to the impatient demands of the people and is swept away in the tide of their sin. There could not but be a sense of

estrangement when Moses discovered what Aaron had done. He could not but feel that the deep motives that controlled his own life did not control the life of his brother. The secret springs of their life were not moving together.

There was also a loneliness in the soul of Moses from the sense of a great responsibility. It is disclosed in his appeal for someone to share it with him. "See, Thou sayest unto me, Bring up this people; and Thou hast not let me know whom Thou wilt send with me." The burden of all the host lay upon him and now that Aaron had failed he had to bear it alone. Every life has its measure of responsibility which it cannot share with any other human being. Those in high places and in places of trust have responsibilities that others know not. Whatever the character and measure of our responsibility be, we all need the presence of a divine companion to help us to bear it.

There was a loneliness too, in the uncertainty of the future. The wilderness lay between Israel and the land of Canaan, and Moses knew not what it contained and what experiences lay in its untrodden path. We are all alike in ignorance of the way. An unknown road stretches before each of us. And for a companion upon it we all need the gracious offer which the promise in our text brings.

II. Consider the meaning of the promise, "My presence shall go with thee." What was this presence that was to come into Moses' life and banish his loneliness? Did it mean that Moses might comfort himself with the general truth that God is present everywhere? The omnipresence of God is indeed a great fact and full of comfort. But it was more than the common and universal presence of God that Moses needed, and it was more than this that God promised. Moses craved a companion in his loneliness and God promised him His own companionship. This was the new thing that came into Moses' life. Now, how did God make His companionship real to Moses, and how does He make it real to us?

We cannot read the Old Testament history carefully without being conscious of the shadowy outlines of a strange and mystic personality that comes and goes across its pages. He is sometimes called the Angel of the Lord, or the Angel of the Covenant, and He is sometimes introduced without any name at all. He seems to come as an unknown man, but there is always about Him the aroma of another world and a sacred awe as of something divine. Wherever He appears He is on some gracious ministry of help among the people of God. He found Hagar by the well of water in the wilderness when she fled from Sarah, and sent her back to her mistress with a promise and a blessing. He talked with Abraham under the oak trees of Mamre about the coming of an heir, and arrested the hand of the patriarch on Mount Moriah when it was stretched out to slay his son. Jacob met Him at Peniel in the long night struggle and had his life changed ever afterwards. Moses had already heard His voice when, at the burning bush, he was called to go and deliver Israel. He came to take command of Joshua's army at the siege of Jericho, and called Gideon from the threshing floor to go in His might and save Israel from the Midianites.

The prophet Isaiah looking back over all the history of Israel sees that this divine companion has been identifying Himself with them in all their experiences. "In all their afflictions He was afflicted and the Angel of His presence saved them."

Yes, this angel was the very presence of the Lord Himself. He was none other than the Son of God anticipating the days of His incarnation and visiting the world which by and by He was going to redeem. But at the best, His presence could only be temporary. He could only come to visit the children of men, not to dwell among them.

At length He came for a longer visit and for a more open companionship. He came a babe to Bethlehem and grew up a man in Nazareth. He went down to the Jordan and began to gather about Himself a little group of men who discovered from their companionship with Him that He was the Son of God. "We beheld His glory," said one of them, "the glory as of the only begotten of the Father, full of grace and truth." What a privilege was theirs, as they lived day by day in the fellowship of the wondrous man of Nazareth. But at the very best that presence could only be local, for Jesus could be only in one place at a time in those days upon earth.

At last there came a day when it was all ended. There was the tragedy of the cross, the surprise of the empty grave, the wonder of the opened heavens, and His presence was taken from them. And then came Pentecost and the presence returned, no longer now to make a temporary and local visit, but to be an abiding companion for all the people of God. Through the person of the Holy Spirit Christ has come to banish all the loneliness of life and thus fulfil His own promise, "Lo, I am with you always, even unto the end of the world."

If then you would know the meaning of this Old Testament promise, "My presence shall go with thee," look within you. There, in the secret places of your own being, if you are Christ's, is the dwelling place of God. "For He dwelleth with you and shall be in you." If you open your soul to this divine friend then His presence will fill your soul and occupy all the lonely places of your life with His gracious ministries of blessing. St. Patrick, the Irish monk, knew what this meant in all his missionary labors, and wrote of it in his hymn, where he says:

"Christ as a light, illumine and guide me!

Christ as a shield, overshadow and cover me!

Christ be under me, Christ be over me,

Christ be beside me on left hand and right,

Christ be before me, behind me, about me,

Christ this day be within and without me!"

- III. Consider the effect that is to be produced by the promised presence of God; "I will give thee rest." Rest is not inactivity. It is not cessation of labor. It is the destruction of fret and friction, and the banishment of worry. It means poise and power of spirit, strength and stability of soul. We all know the strange power that lies in the simple presence of a friend. It brings a healing balm to our spirit and gives us a new enlargement of our own being. If the presence of a human friend is so helpful, what help

and strength must there be for us in the presence of God.

It was so in Moses' case. He went up into the mountain to an interview with his divine Friend, and when he came back the skin of his face shone. From this time on to the end of the forty years his life had a new peace and power. He met the bitter experience of constant murmuring on the part of the people; he endured the tragic disappointment of their rebellion at Kadesh; he carried the heavy burden of his unique responsibility; he went on patiently through the long years of the wilderness journey; and at the end his eye was not dim nor his natural force abated. The

presence of his divine Companion had been his strength and stay. At last on Mount Pisgah he lay down upon the bosom of that eternal presence that had been with him all the way and there he found his eternal rest.

And that same presence is with us now, no less real because unseen. And it is He alone who can give rest unto our souls. The truth alone cannot do that. What the heart craves in its solitudes is not to know that something is true, but to realize that Someone is near. What we really need is not the assurance of a fact, but the consciousness of a presence. Let us take the living Christ into all the lonely places of our lives and all life will become quiet, strong and brave.



THE C. I. M. BOYS' SCHOOL AT CHEFOO. THE TEACHING STAFF IS SEATED IN THE THIRD ROW FROM THE FRONT: (LEFT TO RIGHT) MISS POWELL, MR. LEA, MRS. CLINTON, MISS PIERCE, MRS. ALTY, MR. ALTY, MRS. MCCARTHY, MR. MCCARTHY (PRINCIPAL), MR. MURRAY, MISS SANDERSON, MR. ARTHUR TAYLOR

The Schools at Chefoo

An address given at the Annual Meetings of the C. I. M. in London

BY REV. H. A. H. LEA, M.A., one of the Chefoo masters

IT is especially to ask your prayers that I am speaking this afternoon. A twofold task has been given to me. The first is to tell you about our Chefoo schools, and the second is to give you any impressions that I may have received during my first period of service in the East. There is a third thing, namely to be very brief. I am afraid, therefore, that I shall have to confine myself to telling you about our schools. An expression, coined I think in America, a very telling one, is this:—"To put a place upon the map." It does not mean to discover some new situation, but to make a place already there so well known, so notable, and perhaps so notorious, that people will never forget it; and when they hear about it again, chords of memory will be struck and will vibrate.

A problem which besets every missionary society is this, how to provide the necessary schools, tuition, and education for the children of missionaries. The

place I want to put upon your map is Chefoo.

It is at Chefoo we educate the children of our missionaries; and, when accommodation will allow, we take in a few others from other missions. I spent two years in a home missionary school, and I know how serious is the problem of separation. It means a heart-rending blow and at least two, if not three, broken hearts. The child perhaps most easily gets over the separation. I have tried the almost hopeless task of comforting a boy of twelve whose parents have left him for the first time; and I have known even a sadder picture when the parents have come back, after seven or eight years, to find their children almost shy to meet them, almost dreading and tremulous at that first interview. I have known the children to even leave their parents at such a moment and go off to their matron, whom they have learned to know better and to love better than their own fathers and mothers. These great missionary societies are up against a



THE CHEFOO BOYS' SCHOOL, FRONTING THE SEA

difficult problem, as when they work throughout the whole world they must of necessity concentrate their schools at home.

I sometimes think that we of the China Inland Mission are the spoilt children of God. He seems to give us just what we are wanting, almost before we ask for it. A stone has to be rolled away. We say, "Who will roll it away?" and sometimes almost before we come up to it the stone has been rolled away, at times even before we have asked the question. When our mission was just fourteen years old our beloved, honored founder, Mr. Hudson Taylor, was taken ill and visited Chefoo to see whether, in spite of the recommendations of several physicians that he should go home, the bright air and sea breezes of that happy place would set him right again. In God's gracious mercy the visit proved successful. He was able to remain in China, and, with his loving thought and sympathy, he considered that an institution like a sanatorium should be set up in that place, so that those who might be worn out in their service, or who might be ill at various times, need not make the long journey home in order to recuperate. A sanatorium was therefore put up there; and, as missionaries gathered together in that place, so also would their children be there. One missionary, himself ill at the time but getting better, Mr. Elliston, who had been a trained teacher, asked if there could be a place found where he might teach some of these children; and the house of dear Mr. Judd, who is sitting on the platform here, was chosen. That was in the year 1881, and a little company of children met under the tuition of Mr. Elliston. Oh, how little did they think then that our great and—I was going to say—wonderful schools would ever be built upon that site. But so it was. A kind donor came forward, and in time the great problem of what to do with our children was solved. We were able, as being a Mission that works wholly in one country, to arrange our schools in such a way that from time to time parents and children might meet, and so they would not undergo quite so severe a hardship as those who have to leave their children at home. I know from experience that this is a wise policy. It is well that the little ones may see more and more of their parents, so that their

parents may help to mould their characters as only a father and mother can. It means a separation perhaps of one year, or perhaps of two or even three; but it is not so long as it might otherwise be. The accommodation in our schools has been severely taxed from the very beginning, and there are many applications for admission which, alas, we have to refuse, although our boys' school will hold one hundred, and our girls' school, lately enlarged, almost as many. We have a large preparatory school of seventy or eighty children, and another which has had to be taken in Kuling, in the Yangtse valley.

It might serve as an advertisement for our schools that away up in Korea there was a missionary who had had two of his children educated at Chefoo schools, and he was very well satisfied. In process of time he had two more whom he wanted to send, and he wrote saying that he was going to send them. But the answer went back: "We have no accommodation. We have had to refuse many. You are far too late." But he was a man of resource. He went down to the quayside of the place where he lived, and asked whether there was a vessel sailing for Chefoo. There was one that would take some three or four days going; so he gave these two children into the care of the captain, labelled them, or their boxes, and sent them off; and in process of time they arrived. Two little children hand-in-hand walked up to our schools. I suppose that they thought that we were like Dr. Barnardo's with an ever open door, and they begged for admission. "Well," we said, "this won't do. This is making our schools too cheap. We must send them back again by the next steamer." But somehow they never went back, and as far as I know they are there to this day.

Perhaps it ill befits a schoolmaster to speak of the results of our school work. We take over there the Oxford examinations just as they are set in England, and indeed throughout the world. Beyond the failure of one small lad, who was a Swede and had to translate his questions into another tongue that he did not know very well, we have never, in our boys' school, known a failure from the start of those examinations seven years ago; and our girls' school has been al-



THE "PRETTIES" OR YOUNGER CHILDREN OF THE CHEFOO SCHOOLS. EXHIBITION DAY EXERCISES, 1913, AT THE PREPARATORY SCHOOL

most as fortunate. Since these Oxford Local Examinations were held in 1908, only four girls out of 81 who sat for them, have failed. We were thankful last year that there were no failures to be recorded, and over half our candidates received honors, one taking the twenty-third place in the examinations in competition with all the world. These things fill us with joy and pleasure. God is answering many a prayer, and I want to beseech you to bear up these dear children in your prayers from time to time.

God has given us very wonderful times in spiritual results with the dear children. Our

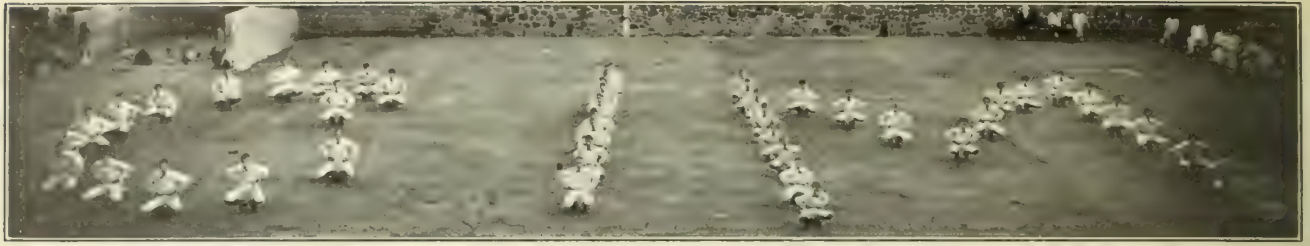
hearts have been very full with joy for what He has accomplished. Just three days before I left for home two boys came up to my house and said, "We should very much like, as many are leaving this term, if we might have a little meeting in which some of us might confess what Christ has done for us—a little testimony meeting." We have had some such before, one about two years previously, and again one two years before that. But I felt that they were hardly such meetings as should be worked up in any sense of the word; and so I said, "Then, I think that you must go away and pray about this first." I was not ready for their answer. They said, "Sir, we have been praying about it already." I could not go back from that and I said, "We will have our meeting." I asked Mr. Arthur Taylor—whom God has sent out as one of His very own, and who has been wonderfully used to our children there—to come, and we held the meeting. Well, one might naturally have expected that one or two of the boys would rise in testimony,—those, say, who were prepared for the meeting and knew about it, but we never expected what actually happened. The meeting, after we had spoken a few words, was opened by the rising of a lad who was just leaving that term. He had not been a vicious or bad boy, but his life had not been a glory to God in any sense of the word. He had been a hindrance rather, in our work. He made a gentle, humble confession of contrition, and broke down as he gave his testimony. As he broke down, many others of us did so as well. And then his young brother got up to say that he too would accept Christ there at that meeting. One and another rose, and we could scarcely hear them speaking for our cries and sobbing. God put tears into his bottle that night and I had to rise, I remember, half way through that meeting to ask God to take charge of it, lest haply our emotions ran away with us. We had two or three striving to give testimony at the same moment. Three days afterwards I left for home



THE GIRLS' EXHIBITION DAY AT THE CHEFOO GIRLS' SCHOOL OF WHICH MISS CRAIG IS PRINCIPAL. DUMB-BELL DRILL ON THE TENNIS COURTS. THE LARGE BUILDING IN THE BACKGROUND IS THE PREPARATORY SCHOOL DIRECTLY BEYOND WHICH LIES THE SEA SHORE

carrying in my pocket—and I have it here—what I call sixty-seven precious jewels, the names of fifty boys who gave their hearts to the Lord that night, and seventeen who asked for prayer.

Though I spoke earlier of the easy way in which our schools have been able to meet the difficulty of separation, I feel that it is only right to tell you that it is at a certain cost. To one like myself it is a great joy to be in Chefoo—a real happiness. I love the class-room, I love the playground, and of course I love our meetings together; but it is not everybody that enjoys teaching children, and I want to ask you to pray for many of our workers. It was the hour of their sorest trial and bitterest disappointment when they reached China, just on fire with zeal to go to the heathen, and then heard that there was a vacancy and a need in our Chefoo schools. They had sung, in England, "I will go where you want me to go, dear Lord," and when they reached China they had to sing it again, and to sing it understanding more of what those words mean. Some must go, and they were asked and consented; but it has been a hard time for them. Then, there is a devoted band of ladies working in Chefoo who have not even got the pleasure of teaching, but have to care for the clothes of two hundred or three hundred children, to look after countless pairs of boots, and to look after the hundred and one things that go to make up a large school. I believe that there is only one thing that can keep them steadfast at that purpose, that can keep them from monotony and from getting mechanical in their work, and it is that we pray for them that God may remind them repeatedly and continually that even that humdrum, mechanical work is work done for the glory of Jesus Christ. Oh, I ask you that you will bear up that noble band of some twenty-five or thirty ladies, apart from the rest of us, who have to do such work as that. David had a rule which I often like to think of, especially when there comes that depressing feeling that we are not missionaries, a thing



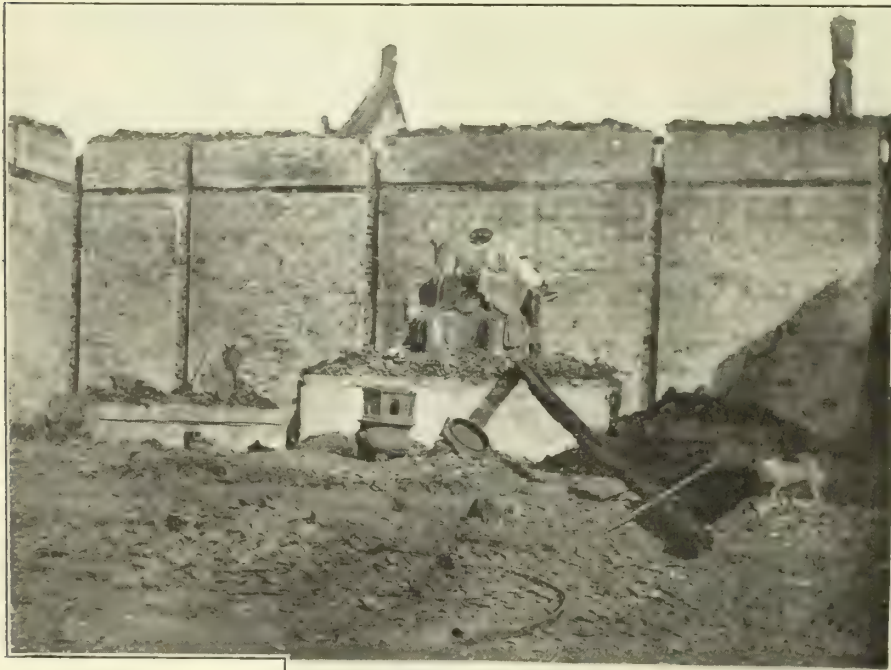
THE BOYS' EXHIBITION DAY ON THE QUADRANGLE OF THE CHEFOO BOYS' SCHOOL. FORMATION C. I. M. IN THE "FIGURE MARCH."

we do not need to be told by people, as we unfortunately feel it in our hearts. David said, some must abide by the stuff and some go off to the battle, and he also said, they should all share alike at the end.

I have been asked to give impressions. There is one impression I have gained, mainly at Chefoo, and I know it to be a fact, namely, that your Savior and mine satisfies all. He satisfies the English child, and he satisfies the Chinese child. He satisfies one and all equally. He gave us the Gospel to take into all the world, and, thanks be to His name, it is a Gospel that just fits the needs of everyone. One bright Sunday morning we all gathered on the sea-shore, and there went into the waters of baptism two of our

Chefoo children, and between them hand-in-hand a Chinese woman. Somebody has said: "West is West, and East is East, and never the twain shall meet." My friends, they have met. I have seen them meet. They meet at the feet of Jesus.

Will you, my dear friends, bear up this work of ours? We have with us a fairly large Chinese church as well as the schools. Many of our dear teachers who can spare time do both kinds of work. And I would ask you to pray for children and for parents. It is a happy thought to me that every one of those fifty names that I hold means three happy souls. Away in a far inland station there will be two that grasp hands and kneel to thank their heavenly Father for answering for them the prayers of years. And I would ask you that you pray for one thing definitely, that every one of the children of our missionaries—there are now five hundred and eighty-four under the age of eighteen—may be brought to the feet of Jesus Christ before they leave our schools.



NINE-TENTHS OF THE ANCHOW WAS BURNED THERE WAS LEFT STANDING THE "MISSIONARY TRACT SOCIETY" NORTH AND SOUTH OF THE C. I. M. PREMISES IN WHICH MR. AND MRS. ENTWISTLE AND THEIR SONS REMAINED UNHARMED ALTHOUGH VISITED BY ROBBER HANDS. THEY AFTERWARD ATTENDED ABOUT THREE HUNDRED OF THE CITY'S WOUNDED

Photographs by
Mr. W. F. Entwistle



LIANCHOW, ANHWEI, AFTER ITS LOOTING AND BURNING BY "WHITE WOLF'S" FOLLOWERS. JAN. 25, 1914

The "White Wolf" Raid in Kansu

AN ACCOUNT BY MRS. LLOYD RIST, TSINCHOW, KANSU



MRS. RIST IN HER
KANSU HOME

YOU will probably have read of the sorrow and distress caused in China by the ravages of the robber bands, under the leadership of a man called Peh Lang, or "White Wolf." I shall try to give, without too many harrowing details, a brief account of the robbers' movements here in Kansu.

Praise the Lord! He kept us in perfect safety, and with peaceful hearts all through the horrors of that awful afternoon and night when they were in

our vicinity,—and not one of our Christians was harmed!

About April 25th the robbers entered the province. We had heard most conflicting rumors about them for weeks. We were not sure whether the invaders were the secret society, "Ko Lao Huei," or Peh Lang (the "White Wolf"), or another Revolution party. We were in suspense for some days as to whether they would come to Tsinchow or not. Troops went out to meet them with the idea of preventing their further advance into Kansu, but day by day we heard they were coming nearer. Then we got news that they had suddenly turned and were making for Lanchow. After this, things were comparatively peaceful here for nearly a week, so much so that Mr. Rist decided to go to one of our out-stations for Sunday, May 3rd.

That Sunday morning we heard the robbers had been defeated by Lanchow troops, some miles from here on the Lanchow road, and were headed for Tsinchow again. In the afternoon the news came that they had reached and were looting Fukiang, Mr. and Mrs. Mann's station, forty miles from here. We had our services and classes as usual, and our people seemed quiet and peaceful in spite of the distressing rumors. I could not but feel some anxiety for Mr. Rist, as one of the roads from Fukiang to Tsinchow goes through the village where he was spending Sunday. I prayed the Lord that if these men were coming to Tsinchow, they might not take that road, and that Mr. Rist might not be delayed in returning home early on Monday.

On Monday, reports were continually coming in of the near approach of the brigands, but the news was that they were *not* coming by our out-station road. So Mr. Rist reached us safely by middle afternoon; however, very soon after, the streets were crowded with fleeing citizens.

Our mission compound is on the edge of the north suburb, directly under the wall and near the suburb gate. Through this, the terrified people were pouring out in a continuous stream, making for villages in the

hills. The robbers were approaching from the opposite side of the city.

About four o'clock we heard the first shots, and learned that the general of the Mohammedan troops with a company of his men had met the bandits some three miles out, where he fought them, causing them to retreat a few li. This was not for long, as very soon he was killed and his followers losing heart gave up the chase, allowing "White Wolf's" men an advantage they were not slow to take.

Five of the Mohammedan General's body guard of six were killed also, four outright, and a fifth was brought here about six o'clock on Monday evening, fearfully wounded. He died four days later. The sixth and only survivor of that body guard has been coming to us every day since, to have his wounds dressed.

After the General was shot, the robbers soon pressed their way up to the West suburb, where they were withstood at the wall by the troops from inside the city and the guard, who were not regular soldiers. Soon, we saw the smoke and flames of burning buildings, and heard that the bandits had forced their way into the West suburb. This was just at dark. The shooting became continuous, and flames kept flaring up from different sections of the West suburb all night.

We, of course, did not think of sleep, but we felt trustful and calm. All the married missionaries were together in our house. Several Chinese families had sought refuge in our compound, some bringing in most of their household goods. The single ladies were in their own home, where some thirty-five or more Chinese women had sought protection.

It was a weird night. The sharp crack of rifles, with now and again the report of cannon, kept up all night. Bullets went whistling over our compound, some so close that branches of trees right outside Mr. and Mrs. Harding's windows were shot off, and tiles were knocked off our roof. It was not safe for anyone to stir out of doors.

Not until the next morning did we understand the true state of affairs, that the invaders were really "White Wolf's" followers, whose object was *loot*, and who would kill wherever they were in the least withstood. While some were pillaging, burning and killing in the West suburb, others were trying to force their way into the main city. The Mohammedan soldiers had fled, leaving the guard on the wall to meet the robbers alone, and they, not knowing of the soldiers' flight, but thinking they were being backed up by troops inside the city, bravely fought on till just at daylight, when in some way the brigands got upon the wall, shooting the guard down or actually pushing them over the edge. At the same time others of the brigands got in by the gate. We do not know whether this was opened for them, or whether they forced it.

We hear differing reports of the numbers of "White Wolf's" followers, but judge there must be

many thousands of them. While the city still seemed to be teeming with these robbers, busy with their awful work, hundreds of Tsinchow people soon after daybreak were crowding out of the city through the East suburb gate. Through the morning (Tuesday), appalling stories of the happenings of the night before poured in. We had several scares ourselves. Our final fright came about ten o'clock in the morning when there was a knock at the compound door, which was locked, and one of the bandits demanding en-

trance was seen outside. After some hesitation, Mr. Harding went to the door. His cook, who was standing outside, warned him not to open it as the man had declared that he was coming to rob. Fortunately, Mr. Harding did not hear the cook's warning but opened the door to the bandit, making profuse apologies for keeping him waiting. He was one of their leaders. He came in quietly and asked for some medicine. Mr. Harding gave him what he wanted, for which he left some sixteen taels of silver and went away without giving further trouble. Had Mr. Harding heard what the cook said, he might not so readily have opened the door, and all through the night and morning scores of people had been shot for the very slightest resistance. Mr. Harding used the silver, which was loot, to buy cotton for bandaging the wounded who are attended here.

Soon after this excitement at our compound, news came that the robbers had all gone. Then the wounded began to arrive, for they had not dared to come through the streets while the robbers were about.

Four suburbs, as well as the main city, had been ransacked and plundered, with scores of killed and wounded left in each. Only the North suburb, where the Mission premises are, escaped, although several stray brigands did wander into this part seeking horses, and they killed several men simply because the

poor fellows of whom horses were demanded did not know where these could be found.

Later we learned why more did not enter our district, and through it all, saw the Lord's protecting care of us. The brigands were being followed by several troops of soldiers who, they knew, were not far behind them. Had they got into the main city earlier in the night, they would probably have finished their devilish work there sooner, and come here to us. As it was, they did not make an entrance till daylight, and had to leave quickly to keep clear of their pursuers.

Our dear Christians, and even inquirers, were all kept safe, not one injured, and some of them have remarkable testimonies to bear to the Lord's wonderful care of them. Some whose neighbors on all sides were robbed and many of them killed, did not even have their compounds entered. Others had their compounds entered, but they or their possessions were not touched.

One poor woman was all alone in her house, when a band of men came in demanding silver and opium. She said she had neither. Then they ordered her to make food. She told them she had not

a bit of flour in the house. Then they said, "Make us tea!" She did not have a tea leaf in the house, but she was afraid to refuse them again, and dared not go out to borrow. However, having just that day bought a pound of charcoal, she lit a fire, using her precious bit of fuel, and put on water, praying all the time that the Lord would make some escape for her. Just as the water was getting hot and almost ready for the tea leaves, suddenly there was a commotion. The men shouted out, "Never mind, we can't wait!" and out they rushed.

One of the church elders, a wealthy man, was caught on the street, and at the pistol point, commanded to find some good horses. He knew better than to remonstrate, and although he had no idea where to seek horses, he said "Very well, I'll get you some," and led them along the street, crying secretly to the Lord to prepare his way and save his life. As they went along, the brigands treated him very disrespectfully, but he took it all in good part, though naturally a very proud man. They said he had good shoes on and made him take these off for their own use. So he walked in his stocking feet. As they were passing premises from which the people apparently had fled leaving the gate open, the elder glanced in and saw several horses and mules standing in the yard. He pointed them out to the robbers, praising the Lord in his heart for His gracious de-



THE "WAITING-ROOM" IN A CORNER OF THE C. I. M. COMPOUND AT TSINCHOW WHERE AID WAS GIVEN TO THE SUFFERERS FROM THE "WHITE WOLF" RAID. MR. RIST IS STANDING BESIDE THE FARTHEST PATIENT

liverance. In the excitement as they were making good their find, he escaped and got away.

Miss Shaw (C. I. M.) from Shensi, was on her way to Lanchow. She had been sent on, as it was thought the road was quiet as far as Tsinchow at least. Two days' journey from us she had stopped at an inn while her servant went back on the road to look up a delayed coolie. He had only just returned from this when, with scarcely a warning, the robbers on their way, from here swarmed into the town. Those who were not shot down, fled from the place. Miss Shaw thought it best to stand her ground, and her servant stayed with her. Some of her things were taken. Her chair bearers were impressed into carrying loot for the "White Wolf," leaving her to get on as best she could on foot. That night, however, had to be spent in the same inn with a band of these evil men, who spent the hours smoking opium and gloating over the plunder obtained and the number of people they had wounded or killed. They tried to frighten Miss Shaw, going so far as to point their guns at her and threatening to shoot. But the Lord kept her wonderfully calm, so that she showed no fear whatever, causing her tormenters to greatly wonder. She could not get word to us, and as we had no idea she had even started, imagine our feelings when her servant came four days after the robbers had left us, saying that Miss Shaw was three or four miles out, that she had walked from where the robbers met her, and could go no further. We did not lose much time getting out to her with animals. She said the sights on the road over which the bandits had gone did more to unnerve her than her night in their midst. Dead bodies lay all along their route; doubtless those who had been impressed to carry goods and who murmured or were not able to go fast enough, were shot down along the way.

These robbers are all mounted, and mounted well, otherwise they could not go on as they do. They get fresh relays wherever they go, demanding animals at the points of pistols or guns. They are well armed, too, with modern guns, pistols and rifles.

Mr. Rist has been busy helping Mr. Weller attend the wounded, of whom over sixty have been brought here. One dreads to think of the scores more suffering in their homes with practically no help because

they do not know of us here, or if they do, can get no one to bring them in. It is impossible for us to go to them, as our hands are full here.

We are praying that some of these poor sufferers may seek soul healing in the Blessed Savior, through our little ministry to them, and if so, we shall consider ourselves more than repaid. I know you will be glad to join us in this prayer, and also that the hearts of the people in this district may be more receptive to the Gospel, because of this trouble.

Pray too, that this city, and all other places that have been similarly attacked, may be kept from disease. In this city inside the walls there were two hundred and fifty people killed. That was nearly three weeks past, and until a few days ago many were neither buried nor even removed from where they lay. Then too, there are those killed outside the walls, on the hills and roads, shot down as they tried to escape. You will understand the need to pray that we be kept from plague.

Fukiang, forty miles from here, the station of Mr. and Mrs. Mann who are in England on furlough, was also looted. The Mission compound was entered and ransacked. None of the Christians received bodily injury, though some lost their goods.

Our work has been rather at a standstill, as you can imagine. Yet services have been held here regularly and are fairly well attended. Also our women's classes have been going on, with one or two breaks. The dear women in gathering together find it difficult to think or speak of much else than their several experiences. Surely their bright testimonies of what the Lord has done for them at this time must tell for His glory among their neighbors.

One of the Chinese teachers in our Boys' School for years had the opportunity of accepting Christ, but never gave up his sin or idolatry, though, before us, he pretended to love the Lord. On the night of the attack he was boasting that their city god would save him,—he feared no harm! The words were still on his lips, when a stray bullet struck him. This has come very near to the school boys and to the remaining teacher. Pray that it may be the means of influencing them to put their trust in a Higher Power than the city god or any other god than the true God.

Things That Are Possible

BY HANDLEY C. G. MOULE, Bishop of Durham

I dare to say that—IT IS POSSIBLE, for those who really are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand and are found to be true. *It is possible* to cast all our care upon Him daily and to enjoy deep peace in doing it. *It is possible* to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the word, through faith. *It is possible* to see the will of God in everything, and to receive it, not with sighing, but with singing. *It is possible*, by taking complete refuge in divine power, to become strong through and through; and,

where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish to-day an opportunity—through Him who loved us, and works in us an agreement with His will and a blessed sense of His presence and His power—to make sin powerless.

These things are *divine possibilities*, and because they are His work, the true experience of them will always cause us to bow lower at His feet and to learn to thirst and long for more. We cannot possibly be satisfied with anything less than—each day, each hour, each moment, in Christ, through the power of the Holy Ghost—TO WALK WITH GOD.

The Late Hon. S. H. Blake, K.C.

AN APPRECIATION

ON Sunday morning, June 28th, Archdeacon Cody, Rector of St. Paul's, Toronto, preached on St. Paul's retrospect of his life, 2 Timothy 4: 6, "I have fought the good fight. I have finished the course, I have kept the faith," and made an application of the words to the late Hon. S. H. Blake. Among other things he said:—

In the founding and subsequent developments of the General Missionary Society of the Church, he took a conspicuous part. From the day in Montreal when at its inception he made a munificent gift to the diocese of Keewatin, up to the present, he has given unstintingly of his thought, prayer, time and money to further the work and improve the efficiency of the Society. His gifts set a new standard of missionary offering. Even when all did not agree with his strictures on some branches of the missionary work, all recognized the sincerity of his purpose; and the discussions bore fruit in improved methods and real advance. He always espoused the policy of larger faith and greater works. All his life long he has been lending a helping hand to individuals, to churches, to causes, to missions. He said once that he had gone security for such undertakings, in sums that amounted in the aggregate to hundreds of thousands of dollars, and he added with a twinkle in his eye that he had never thus lost a dollar. At the critical moment he would stand behind the effort, and bring it safely over its necessity. No one but his Lord knows how much he gave away in his lifetime. He preferred to give while he was alive and able to add counsel and encouragement to the gift.

He has "fought the good fight." He was a warrior of the Cross. He was a real crusader against corruption in public life; against dishonesty in busi-

ness and finance; against the growing luxury, complexity and worldliness of private life; against unspirituality and indifference in church life; against all who seemed to him to be belittling or impairing the sacred Scriptures. In a good cause, he was willing to stand fast, even though he might stand alone.

He has "finished the course." He was a strenuous worker. He could "toil terribly," even amid bodily pains. He could do extraordinary things as part of the ordinary work of the day. He represented an age in which men were not soft or weak or seeking for easy tasks. He was never weary in his well doing, knowing that he would have all eternity in which to rest.

He has "kept the faith." He was a valiant warder of the trusts committed to him. Loyal to his own communion, he gladly co-operated with "all who love the Lord Jesus in sincerity and truth," and found in this common love to Christ the centre of unity.

He held fast to those great evangelical principles which seemed to him the core of the Gospel. He held fast to the Lord's House, as a place for spiritual communion, common prayer, and the wor-

ship of the whole congregation. He held fast to the Lord's Day as a breathing space for the soul and a defence for the sanctities and spiritualities of life. He held fast to the Lord's Word, as the message of the Most High to His people, as an utterance of authority and life-giving power. He held fast to his personal Redeemer, with all the high trustfulness of a little child.

His unique figure will be sorely missed. The Dominion and the Church are the poorer. And yet, "God buries His workman but carries on His work."



THE LATE HON. S. H. BLAKE, K.C., FOR TWENTY-FIVE YEARS A MEMBER OF THE CHINA INLAND MISSION COUNCIL FOR NORTH AMERICA

Tidings from the Provinces

KIANGSI.

Kinki.—Regarding work in the spring (1914), Miss A. C. Lay writes:—"We are at present attempting special evangelistic work in this and the Siwan district. To-day, Mr. Uang, the Siwan evangelist, Mr. Ioh from Lihsitsih, Mr. Chien from Tunghsiang who has been acting as colporteur in our district for five or six weeks, also our own evangelist, are out preaching. They were together on the street this morning, but this afternoon expect to separate, going two by two to do some house to house visiting. For the next few weeks they expect to take advantage of the market days in the different market places in the three districts and do some village work as occasion affords. Surely the sowing beside all waters must sooner or later cause the seed to spring up and bear fruit. We are praying that the Lord may bless this special effort to spread the knowledge of His name."

Sinfeng.—"I am glad to say that although rumors abounded we have enjoyed peace and protection in these parts—a proof that God hears and answers prayer. He enabled us during the Chinese New Year to have a three days' conference with the Christians and inquirers. Some came in from the country. Between twenty-five and thirty men and women attended the morning and afternoon sessions. The majority of these took part, and we had a time of spiritual refreshment. Two evenings were given to evangelistic effort when the magic lantern was used, and hundreds of men, women and children heard the Gospel."

"Three of our Christians' children have gone to Mrs. Carver's school in Kanchow, and one young man to the Nanchang Bible School. This will be his last year there—please pray that he may be a blessing and help in the work. Our district is a large one and there are great opportunities for more workers."

"We have been able to distribute a few hundred gospels and tracts among the soldiers in the camp outside our city. This has encouraged many of them to come to worship on Sundays. The general and some of the captains come quite frequently. One young soldier has taken his stand for the Lord and has joined the Christian Endeavor Society. Please pray for him that he may bear a true witness among his comrades in the camp and thus lead others in the way of truth and righteousness."—J. Meikle.

Yuanchow.—In a letter dated May 18, Mrs. R. W. Porteous writes:—"Some of our women are making progress. We have a small Bible School, and just now seven women are with us. These, with our Bible-woman, Mrs. Ao, and the house women who attend the classes, give a total of eleven. Mrs. Ao, who is the fruit of this school, is earnest and tactful, and is a great help in the work. Three women are

here from a new place in the country, where there are over twenty inquirers, all of whom seem very real. Our Girls' School has also borne fruit, and recently another scholar has taken a decided stand for Christ, whilst one or two others are very near, if not already in the Kingdom. A few weeks ago Mr. Porteous spoke on our Lord's return. This was a great help to the girls, and they came to me in the afternoon with shining, eager faces, asking if they could go out on Saturday afternoons to exhort women to come to Christ. We secured their parents' consent, and Miss Loosley, Mrs. Ao and I have been taking them out two at a time, and it has been most refreshing to sit by and hear these dear girls, with great earnestness, tell the story of Jesus to deeply interested crowds of women. We have organized a Christian Endeavor, and the girls do very well in leading and taking part in the meetings. Soon after it commenced, they came to me and said, 'We must have a prayer meeting in connection with our Society,' so now they meet every Saturday night for prayer, and one of them takes the lead each week."

Kian.—In a recent letter, Rev. E. A. Brownlee writes:—"We have just experienced a flood. Our property lies on the river side, the water being usually away below us. Since June 9th, we have had rain daily, and in the south of the province, drained by the Kan river, it had evidently rained very heavily also. On June 11th the water began to rise. On Sunday morning, June 14th, the water appeared in our compound, and by 8 o'clock that morning was flowing into our house. All hands were busy at once carrying things to the upper floor, first working in water ankle deep, then knee deep, then waist deep. All but the heavy furniture was moved up. Mrs. Brownlee and I and four Chinese worked steadily until all that would be seriously injured by the water was brought to a higher level. The river kept on rising until noon on Monday, when the water stood from four to five feet deep all over our compound, chapels, guest-halls, and the lower floor of our foreign house. The streets were flooded in the same way, some places to a depth of eight or ten feet. Every house for blocks was flooded. Every family about us was penned in upstairs. Hundreds of homes in all have suffered. Only the higher parts of the city escaped. Fortunately in our compound there was no current, only back water, but very muddy and dirty. Many Chinese houses whose walls were weak or where there was a current, have fallen. Many business men have lost heavily through their stock being destroyed. When the house next to ours came down with a crash on Sunday afternoon, a Chinese girl was thrown into the water along with the debris and began to drift away. She clung to a box, however, and was eventually saved by a man who swam out to her. It gave one an uncanny

feeling to see the water rising, rising, rising, without knowing when it was going to stop. We engaged a boat, as a safeguard, to anchor in the river just opposite our house. We are thankful to say it was not necessary to use it."

"On Monday afternoon, June 15th, the water began to fall. By Wednesday morning it was far enough gone to allow us to get downstairs. What a sight! Mud and river silt everywhere. All hands turned to, with broom and mop, water pail and rag, and after two days, things looked a little more presentable, though it will be long before the lower floor is dry enough to live in."

"Twice before in recent years has high water visited Kian. Nine years ago there was a flood about two feet lower than this one, and fourteen years ago the water rose about two feet higher than it did this time."

"The wet weather has stopped our building operations, but we hope to see the weather dry enough soon to allow the work to go ahead. Our new buildings are being put on another compound on higher ground, quite out of reach of the river."

"Six candidates were baptized two weeks ago. Pray for us in the work here that God may give us wisdom and guidance to do His will."

HONAN.

Yencheng.—Mr. C. N. Lack, in a letter dated May 7, writes:—"Our Provincial Conference was held here from the 30th April to the 3rd May, inclusive. Eighteen missionaries were present, and a great many of the leaders in the Chinese Church. At some of the meetings there was an attendance of at least a thousand, including a number of outsiders interested in the message of the Gospel. We had three sessions a day. Each evening two or three hundred Christians marched through the town, singing hymns and giving the invitation to all to come to the evangelistic service at 8 o'clock. Not a few professed to accept Christ as their Savior. On Sunday morning so many attended that a separate service for the women, who could not gain an entrance, had to be held in one of the courtyards. All who attended the Conference provided their own food, the local church only being responsible for tea and accommodation. One evidence of the Lord's presence in our midst was the spirit of unity amongst the large company of Christians staying here. This Conference was entirely for the deepening of the Christian life, it being decided to hold a Delegates' Conference, to discuss church affairs, in the spring of next year. Our last Provincial Conference was held about six years ago, and it was interesting to see what we believe to be real progress in knowledge and spiritual power, as well as a great increase in numbers."

Chenchowfu.—Mr. E. G. Bevis, in a letter dated June 4, writes:—"Good work has been done on Sunday afternoons, when we divide, men and wo-

men, to go out preaching in the city, suburbs and near villages. We made this arrangement some time ago, and it is proving to be helpful in leading the Christians to spend definite time for the salvation of souls, and not to use Sunday wholly for themselves.

May 16 to 18 was spent in visiting the southern out-stations of Sinchan and Lut'ai. At the former place I had several meetings, and led the communion service on the Sunday. On Monday morning we had a good discussion with the two leaders, with a view to getting them to take a more definite part in the direction of their local work. They realized that the time had come for further effort, and consented to do more. At Lut'ai I had an encouraging gathering with the Christians, and was pleased to find that the leader was still zealous in his preaching and other work.

"We are rejoicing in more definite progress at the out-station of Tanch'eng, in the east district. A house has at length been secured in the quieter part of the town, and the Christians are bearing half the expense. A Mr. Wang, who can hardly be reckoned as an inquirer, attended the Yenchen Convention, where he was greatly moved. He returned home, and testified to what he had seen and heard, his earnestness bringing upon him considerable ridicule, as he is a prominent man on the street. God has undertaken in an unexpected way for that place, and the work is put at once on a better basis."

KIANGSU.

Antung.—Writing on the 27th May, Miss F. A. R. Baker says:—"Since my last letter to you, we have had a visit from Mr. and Mrs. Saunders, and do praise God for the blessing granted. The first few days were busy ones, as Christians and inquirers came in from the country district around, and there must have been over two hundred sleeping on the premises. One hundred and thirty-three were baptized on May 2, and sixty-nine on May 4, in all seventy men and one hundred and thirty-two women. Among them were some very interesting cases. One man first attended the services on account of his wife, who was devil possessed, and could not therefore come alone. She was better for a time, but left off coming because of having to walk 20 li, and is now in the same condition as she used to be. Her husband, however, has attended regularly, and was amongst those baptized. A number had been mediums, but being wearied of the Devil's service, have sought and found Christ, 'Whom to know is life eternal.' May they be as zealous for the new Master as they once were for the old one! After most of the country people had returned to their homes, it being difficult for them to lengthen their visit, Mr. Saunders held a week's evangelistic meetings. The attendances were good, and over fifty rose to say they would trust in Christ for salvation. We were specially glad to see our Evangelist's son, a lad of about seven-

teen years of age, stand up. He has given his parents much trouble, and has been known in the city as a bad boy. Some of us have been praying for him almost daily, and as he stood up we could see that it was a real fight. May I ask prayer that he may be kept steadfast and true? Whilst we praise God for those recently baptized, and also for those who intimated publicly that they wished to follow Christ, we do feel that it is an added responsibility to have so many others needing teaching most of whom live in the country districts."

SZECHWAN.

Kiungchow.—In a letter written on May 18, Mr. A. Grainger says:—"We arrived here on Friday, the 1st inst., and classes began on the following Monday and continued until Saturday, the 16th. We had two sessions a day for the men, and one for the women. The total number of men enrolled was fifty-nine, forty of whom were Christians, and nineteen inquirers, and the attendance never fell below thirty-five. Thirty-two were from the central station, and twenty-seven came from the out-stations. Eleven women attended Mrs. Grainger's classes regularly, although there were a good number who came occasionally. Here, as elsewhere, real interest was shown in the study of the Word; this deepens as the days go swiftly past, and all seem to be sorry when the classes come to an end, but we try to encourage them to go on with the daily private study of the Scriptures. I also had two opportunities, at the Sunday services, of addressing the whole church.

"We have now finished the work of this Bible Class tour. The attendance has been good beyond our expectations, and the interest shown has been most encouraging. We have enjoyed excellent health all through the term, and have much cause to praise God for the happy fellowship with our fellow-workers, as also for pleasant and safe journeys between all the stations."

KANSU.

Kaotaihsien.—Those who have been praying for Mr. Arthur Moore and Mr. P. C. Mather on their journey to Tihwafu, will read with interest as also with thankfulness to God, the following extract from a letter from Mr. Moore, written on the 29th March en route to the New Dominion:—"We have been exceptionally busy, and have had very little time for anything but preaching and selling books. We have had a most encouraging time, and God is answering the prayers that have ascended on our behalf. Our experiences wherever we have preached and sold books have exceeded our highest expectations. The people have flocked round us, and in some places have begged us to tell them the Gospel. Shopkeepers have gladly aided us by lending forms and allowing us to stand by the closed-up doorways as long as we desired.

"We spent a very busy three days at Kanchowfu, and sold nearly 13,000 full cash worth of gospels and tracts, be-

sides preaching for several hours each day. Six years ago at this place I had to hawk the gospels on the streets and visit the shops in order to sell them; but on this occasion the demand was so great that we had to use one of the carters to help us supply the people as they came to buy. The crowds have been larger than any I have ever known in China, and the people have stood and listened the whole time we have preached. I wish I could write in such a way as would make you all feel the tremendous need of far west Kansu, or better still that you could come and see the open doors, which are waiting for the Gospel preacher."

DEPARTURES.

July 12th, from Montreal, Miss F. L. Collins, for England.

Aug. 12th, from Vancouver, Dr. and Mrs. J. A. Anderson and four children, for Shanghai.

BAPTISMS.

Shensi—

Yanghsien	1
Sianfu	13
Lantien and out-stations	7
Hingping and out-station	20
Sang-kia-chuang	7
Hanchenghsien and out-stations	19
Hoyang and out-stations	25
Pucheng	16

Shansi—

Siaoyi	12
Hungtung and out-stations	28
Ishih	4
Puchowfu	5

Honan—

Houanfu	13
Sinanhsien	3
Yungning	1

Kiangsu—

Shanghai	5
Chinking	8
Tsingkiangpu	4

Szechwan—

Kiatingfu and out-station	6
Pachow and out-stations	35
Shunking out-station	6
Kwanganchow	2
Chuhsien and out-stations	14

Kweichow—

Anshunfu and out-stations	706
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Yunnan—

Sa-p'u-shan	170
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Kiangsi—

Lungchuan and out-stations	38
Linkiang and out-stations	11
Kienchangfu and out-stations	9
Fuchow out-stations	43

Anhui—

Hweichow out-station	4
Yingchowfu	5
Taiho	4

Chekiang—

Wenchow and out-stations	43
Changshan	3

Hunan—

Nanchowting and out-station	2
Siangtan	5
Tsingchow	4
Paoqing	1

1,302

Previously reported (1914) 1,123

Total, 2,425

Editorial Notes

SINCE our last notice was given concerning the new American parcel post exchange, the service has been considerably extended. Parcels may now be sent to the following cities where China Inland Mission stations are located: Changsha, Chefoo, Chinkiang, Hangchow, Hankow, Kiukiang, Ningpo, Shanghai, Tientsin and Wuhu. The limit of weight for each package is 11 pounds. The greatest length allowed is 3 feet, 6 inches. The greatest permitted length and girth combined is 6 feet. The postage rate is 12 cents for a pound or fraction thereof.

The Rev. Samuel D. Price, Superintendent of the Department of the Sunday School Association for Utilizing Surplus Material, will be glad to hear from friends who have such material to put at his disposal for use in China. Large and small lesson pictures are specially desired as these will be of particular benefit to the missionaries in their work. Friends are asked not to make any shipments to Mr. Price, but simply to write to him, describing the material on hand and giving their names and addressees. Mr. Price's address is, Metropolitan Tower, New York City.

May we not ask special prayers for the missionaries and their families in China, that they may be kept in good health. The health of the missionaries and of their children is remarkably good. But this is the season of the year, because of the great heat, when sickness is likely to come on, and special protection and strengthening are needed. We trust, therefore, that not a few at home will be the Lord's remembrancers in behalf of those abroad, that their lives and service may be blessedly prolonged.

We would call special attention to the article published in this number from the pen of Mrs. Rist. It is an account, as will be seen, of "White Wolf's" attack upon Tsinchow and of the sad events which followed. We do not publish the paper in order to harrow people's feelings. Our object is twofold; first to call attention to the fact that the missionaries in China are in constant need of prayer for protection from physical harm; and second, to emphasize the truth that God wonderfully hears and answers such prayer. The preservation granted to our missionaries in a number of cities which "White Wolf" has visited has been remarkable, and it can only be accounted for by recognizing that the Lord is, not only their exceeding great reward, but also their shield. This is an occasion which calls for praise, and we trust that such will be offered to God.

The reports of baptisms which have been received during the present year are very encouraging. The total reported last month was one thousand, one hundred and twenty-three, which, as compared with the past, was a large number for the months included. Among these, we had the joy last month of recording two hundred and two baptisms that had taken place at Antung, in the province of Kiangsu, which has long been a peculiarly hard field. It will be remembered

that this place is in the district where famine recently prevailed and where much relief work was done; and it may be concluded that these many confessions of faith in Christ are mostly either the direct or indirect result of the distress thus occasioned and of the work thus rendered. How mysterious are the ways of God! Yet, how blessed they are in their outcome. And now another report is received,—this time from Anshun, south-west China,—that Mr. Adam has baptized seven hundred and six of the tribes people in Kweichow province. Let us praise our Father in heaven for these many new souls which have been born from above, and let us ask Him to make all of them good soldiers of Jesus Christ.

The Mission has met with another severe loss in the death of a member of the Toronto Council. The Hon. Samuel Hume Blake passed away upon June 23rd, after a comparatively brief illness. Mr. Blake joined the Council, at the invitation of Mr. Hudson Taylor, in the year 1889, and he served upon it until the time of his death. While he was not as active in his association with us as several other Council members, being much engaged as a law practitioner and as a writer and public speaker, his sympathy for the work of the Mission was often expressed, and with ever increasing fervency. Mr. Blake will be greatly missed by a large circle of friends, sound doctrine, evangelistic zeal, and sacrificial service having been exhibited by him in a rare degree. We thank God for all he has been to us, to the Church of England, to the Church at large, and to Canada. May his name and testimony not be forgotten. We would express our deepest sympathy for his bereaved widow and children, and would ask for prayers in their behalf.

"The Lord will be the hope of his people" (Joel 3: 16). The margin of the Authorized Version gives a more literal reading of the above verse. Introducing it, we have, "The Lord will be a harbor, or a place of repair unto his people." The figure, therefore, is of a vessel which has met at sea a great storm, and has well-nigh been wrecked. Sails have been torn, cordage has been rent and spars have been broken. There has been, however, a guiding hand upon the helm, and because of its steadiness, the ship has weathered the storm and has finally made port. There it has found a haven of quiet and peace. And there it will be put in repair, for new journeys and service upon the broad seas. Now, this is a picture of the Christian upon the sea of life, passing through almost overwhelming storms of temptation, trial and affliction, but finally finding his harbor in God, because of the "Pilot true" whose hand has been upon the helm. And the end of the picture is this, that the Christian discovers that God is more than a harbor, that He is also a place of repair, where the past loss is made good, where new hope and strength are given, and where the soul is once more prepared for life and service. In the perplexities and losses of life how thankful we ought to be that God has prepared for us such a place of refuge as we have in Himself!

CHINA INLAND MISSION

Monies acknowledged by Mission Receipts, July, 1914

PHILADELPHIA

TORONTO

MISSIONARY AND GENERAL PURPOSES

SPECIAL PURPOSES

MISSIONARY AND GENERAL PURPOSES

SPECIAL PURPOSES

Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
2-450....	\$10 00	16-483....	500 00	3-453....	\$60 00	2-547....	\$3 00	11-580(Anon.)	1 00
451....	2 50	485....	2 00	454....	25 00	548....	25 00	583....	9 50
3-452(Int.)	107 92	18-489....	100 00	6-458....	15 00	3-549....	40 00	584....	5 00
6-455....	416 66	23-494....	1 00	7-160....	3 00	550....	5 00	13-585....	24 30
456....	1 00	495....	25 00	10-466....	52 50	551....	50 00	587....	10 00
457....	2 50	25-496....	75 00	11-467....	15 00	552....	1 00	14-589....	10 00
7-459....	31 00	27-498....	3 00	470....	30 00	553....	4 50	590....	21 00
8-461....	5 00	499....	10 00	13-471....	60 00	554....	4 50	591....	2 00
462....	250 00	28-500....	20 00	477....	80	557....	2 00	15-592....	95 00
463....	3 00	501....	250 00	16-484....	10 00	4-558....	10 00	593....	20 00
9-464....	5 00	504....	5 00	486....	30 00	559....	50 00	16-595....	25 00
10-465....	5 00	505....	10 00	17-487....	3 00	6-561....	5 00	17-596....	5 00
11-468....	3 20	29-506....	40 00	18-488....	50 00	562....	25 00	18-597....	5 00
469....	25 00	507....	20 00	21-490....	5 00	564....	15 00	21-599....	1 00
13-472....	5 00	508....	500 00	491....	50 00	565....	2 00	606....	1 00
473....	50 00	30-510....	93 75	22-492....	10 00	566....	5 00	607....	50
474....	175 00	31-511....	2 50	493....	30 00	7-568....	5 00	608....	5 95
475....	100 00	512....	2 50	25-497....	15 00	569....	5 00	22-610....	50 00
476....	25 00	513....	100 00	28-502....	15 00	570....	1 00	611....	50 00
14-478....	5 00			503....	30 00	571....	20 00	23-612(Anon.)	10 00
479....	5 00		\$3,052 53	30-509....	25 00	8-572....	25 00	27-614....	12 00
15-480....	10 00					574....	5 00	615....	5 00
481....	30 00				\$534 30	9-575....	2 00	616....	50 00
482....	20 00					10-576....	5 00	28-617....	4 00
						577(Anon.)	1 00	618....	20 39
						578....	75 00	29-619(Int.)	155 92
						579....	1 00	620....	5 00
								31-622....	3 00
								624....	5 00

SUMMARY

From Philadelphia—

For Missionary and General Purposes. \$3,052 53

For Special Purposes 534 30

\$3,586 83

From Toronto—

For Missionary and General Purposes \$1,003 56

For Special Purposes 448 20

1,451 76

\$ 5,038 59

Previously acknowledged in 1914 42,092 75

\$47,131 34

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Treasures for the devotional life of those who would travel day by day in a prayer excursion through the Old Testament. The book reveals the peril of answered prayer, the folly of praying small, the variety of God's ways of answering prayer, our unceasing need of prayer, the cure for fear. It is pre-eminently a discovering to us of the riches of our privilege. The message of the whole is that "prayer turns trembling saints into great victors."

- From the Foreword by Charles Gallaudet Trumbull.

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EBENEZER

CHINA'S MILLIONS

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TORONTO
SEPTEMBER, 1914

MISSION OFFICES
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JEHOVAH-JIREH

CONTENTS:

THE STILLNESS OF GOD.
By Principal O'Meara

CONTRASTS.
By Mr. Walter B. Sloan

A HARVEST TOUR
AMONGST THE MIAO
TRIBES.
By Mr. J. R. Adam

AN INGATHERING FROM
EASTERN CHINA.
By Miss E. K. Hooper

PASTOR TING AND A
"SCATTER THE TRUTH
BAND."
By Mr. H. W. Funnell

FROM THE FAR NORTH
OF KANSU.
By Mrs. J. S. Fiddler

AN APPEAL FROM
HONAN.
By Mr. John Brock

OUR SHANGHAI LETTER.
By Mr. James Stark

EDITORIAL NOTES.

DONATIONS.



A BIT OF KWEICHOW
SCENERY. THE
COUNTRY OF THE
MIAO, WEST CHINA.
(SEE PAGE 114)

*Photograph by
Dr. E. S. Fish.*

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

General Director,

D. E. HOSTE, SHANGHAI, CHINA.

Director for North America,

HENRY W. FROST, PHILADELPHIA, PA.

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Rev. F. A. Steven, London, Ont.

Rev. R. A. Torrey, D.D., S. Pasadena, Cal.

Rev. Robert Wallace, London, England.

Prayer Meetings on behalf of the Work in China connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., Church of Atone- ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Niagara Falls, N.Y., 562 Third Street...	Monthly, the 3rd Tuesday, 3 p.m.
Ventnor, N.J., 14 South Sacramento Ave.	Weekly, Friday, 3.30 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St...	Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.....	Monthly, the 2nd Monday, 7.30 p.m.
Detroit, Mich., Highland Park Rescue Mission	Monthly, Fri. before 1st Mon., 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch. Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Burr Mission, Wentworth Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.	Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard..	Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Ferguson, Mo., Presbyterian Church	Weekly, Saturday evening.
Louisville, Ky., 512 West Kentucky St..	Weekly, Monday, 7.45 p.m.
Palestine, Texas	Monthly, the 2nd Wednesday evening.
Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission..	Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.....	Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Elllice Ave. W.	Monthly, the last Monday, 8 p.m.



MISSION HOMES

IN THE UNITED STATES:

235 School Lane, Germantown, Philadelphia, Pa.

IN CANADA:

507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, SEPTEMBER, 1914

The Stillness of God

Notes of an address at the Annual Meetings of the C. I. M. in Toronto, May, 1914

BY PRINCIPAL O'MEARA, of Wycliffe College

"Be still and know that I am God."—PSALM 46: 10

WHAT a strange command! It seems to us to be quite out of keeping with the spirit of the times in which we live. Everything

these days seems to be in a hurry, and the man or the business enterprise which, by reason of strenuous activity can attract the most attention from the public, is the one which is accounted the greatest success. The command seems also to be so much out of keeping with the prevailing spirit of modern religious life. We are living in an age of elaborate church organization and spiritual activity. The church which is most highly organized and unweariedly active is judged so frequently in these days to be the most successful. Down, however, into all this restless activity, hurry and noise of our times, down into all the busy activities which are absorbing the interest and sapping the strength of so many Christian workers, comes again the voice of the living God, "Be still and know that I am God."

Is it so strange after all? Am I not correct when I state that the greatest manifestations of power are made in almost complete silence? When God created this beautiful world in which we live, and the hosts of heaven above, there was no hurry or commotion. Reading over again the simple but majestic account of the beginning of all these things, so beautifully set before us in the book of Genesis, I find that "God said let there be . . . and there was."

So it is in the world of nature about us. I suppose

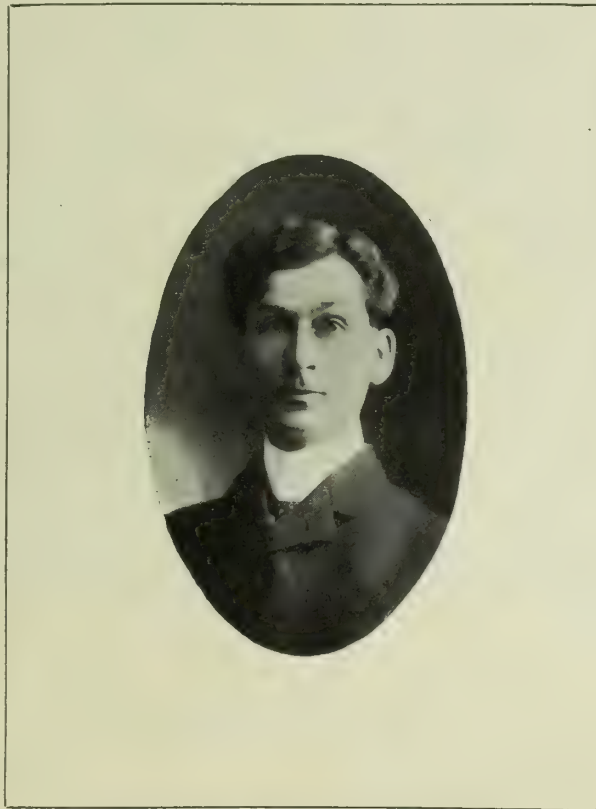
the greatest manifestation of power in the world of nature is to be found in the shining of the sun. To the sunshine we owe the marvellous power which we

call gravitation, without which we could not live in the world; from the shining of the sun we have the power of steam and electricity. Without its rays the world of nature would be a chaos and human life impossible. Tell me, did any of you ever hear the sun rise? Its glorious appearing is in absolute silence.

The same law holds good in the human frame. The more I understand of the laws which govern my own body, the more difficult seem the problems of unbelief. Of all the organs of the body the most wonderful, perhaps, is the heart, pumping, as it does from eight to twelve pounds of blood from the centre to the extremities day and night, summer and winter, without even a moment's rest, and as a result of its work I am well and strong. Yet if lying awake in the stillness of

the night we are able to hear our hearts beat, we are at once led to seek the advice of our family physician, for we fear there must be something wrong.

So it was in God's dealing with His people in the olden times. Do you remember when Elijah fled from the presence of Jezebel how God led him from the wilderness to a cave in Mount Horeb. There He manifested Himself to His servant, not in the mighty wind which like a hurricane passed down the mountain gorge; not in the terrible shaking of the founda-



REV. ANDREW S. IMRIE, MEMBER OF THE CHINA INLAND MISSION COUNCIL FOR NORTH AMERICA

tions of the earth; not in the mighty conflagration of fire which consumed everything in its flaming course through the mountain pass, but, as Elijah afterwards waited, in and through "the still small voice."

It has been the outstanding lesson which God has been trying to teach His people all down through the ages, and I am bold to state that it is the one great truth which demands the emphasis of the Christian Church to-day. There seem to be but few who have learned God's lesson of stillness, and therefore the number of those who wield His power among men is far short of what it should be to-day. We lose power because we know not the secret which is only to be found in the stillness of God's presence.

We find time for business, time for work, time for pleasure, time for home, time for wife and children; these must be, but with so many Christians there is no time for that which is fundamental to blessing and helpfulness in all the rest. No time in these busy days to be alone with God in the secret place of His presence.

We all need to learn the lesson. When we first came to God as lost sinners it was only when we took time to hear the voice of Jesus Himself saying to us, "Come unto me all ye that are weary and heavy laden," that we found Him ready and waiting to be our personal Savior.

To God's people so often come difficult problems to be solved, problems of faith and problems of practice. Our hearts cry out amid the babel of modern teachers and teaching, "What is truth?" In the practical experiences of life we find ourselves so frequently at a loss to know whether this thing or that is right. Let us learn always in such times of uncertainty and

of perplexity to go quite alone into His presence and take time to be still, seeking not the guidance of men, but in the stillness to hear the voice of God.

In the work of our Mission let us learn the need of stillness more than ever before. What is God planning? Our hope of success and increasing power in China is to find out by waiting quietly upon God what He has planned. Are any of us uncertain as to just what part of this glorious service God has appointed for us individually, whether at home or in the field? Let us at all costs "Be still," and in the stillness wait upon God for His personal guidance as to what our life service is to be, and in what part of His great field our own ministry is to be fulfilled.

A friend of mine sat in her room on a lovely summer evening between the daylight and the shadows of the evening. It was too early for the lights. It was too dark to see to read or sew. As she sat looking out of the open window there fell upon her ears one of the sweetest sounds which ever come to a father or a mother. Her child was offering to God her evening prayer in the adjoining room. After the childish petitions had ceased my friend waited what seemed to be quite a little time before her child came in to say Good-night. Drawing the curly head down upon her shoulder she asked her what she was doing after she finished her evening prayer. The quick bright answer came, "Oh, mother, I always like to talk to God first and tell Him everything that I need and then afterwards to wait and see whether God has anything to say to me." In His infinite love and mercy may God give to us as individuals, and in this our great missionary service, the wisdom of the little child.

Contrasts

A portion of an address by **MR. WALTER B. SLOAN**, Assistant Home Director for Great Britain

DURING the past year the baptisms in connection with the work of the Mission are the largest that we have ever recorded. In looking back ten years I find that the baptisms in 1903 amounted to 1,729 and last year they amounted to 4,546. Let me call your attention to one or two distinctive features. First, regarding the work amongst the aborigines in the province of Kweichow. In the year 1903 that work, as far as ingathering was concerned, had hardly commenced. Since then, thousands have been received into the fellowship of the Church by the United Methodist Mission and by the China Inland Mission. And in connection with our own work, I notice that whereas in the year 1903, in the province of Kweichow, we only baptized nineteen people, in this last year our baptisms in that province amounted to 966 men and women.

We remember very well the days when these aborigines were quite untouched, and now we see amongst them something that I would describe as being deeper than a mass movement, because of its hidden motive. Those who have been most intimately in touch with it assure us that, if ever in human hearts they have seen the working of the Spirit of God, it has been amongst these tribespeople in the provinces of Kweichow

and Yunnan; while, therefore, you look at the large figures reported for these two provinces last year will you remember that they mainly represent this greatly blest work among the aborigines.

Speaking now more generally of the ingathering of last year,—in a recent letter from our headquarters in Shanghai this sentence was used in reference to the future: "There are signs of an unprecedented ingathering in the near future, and places in connection with our mission that have hitherto been nearly fruitless are at last beginning to yield a harvest."

In order to present this fact more clearly let me mention a few figures. In the province of Kansu in the far north-west, a province very difficult to work in for many reasons, in 1903 there were only ten people baptized. Last year there were sixty-one. In the province of Yunnan, in the south-west of China, another province in which great difficulty was encountered for many years, in 1903 there were only twelve baptisms, last year there were seventy-eight. In the province of Hunan, in central China, the province that for so long steadily resisted the residence of missionaries, and was not opened until after the year 1900, we are now seeing signs of very marked fruitfulness. In 1903 the baptisms only amounted to twelve, and last year they amounted to 131; so that,

taking these three provinces as illustrations of the contrast between the days when the work was difficult, trying, and yielded little results, and the time now present when we are beginning to see fruitfulness, we have a total, in 1903, of only thirty-four baptisms, and last year a total of 270.

Looking forward to the future and contrasting it with the past, I came across a statement by our friend, Mr. Dan Crawford, the author of "Thinking Back," whose ministry was so much appreciated among us a year ago. It is a reference to the condition of things in Africa, where he is speaking of the contrast between the old generation and the present. He uses these words: "The former, all eyes to the rear, adoring the past, sighing for the might have been; the latter looking forward alert and surmising, 'It is better on before.' " These brief words of his very well describe the old attitude in China and the new, how for years and years after the impact of the Gospel had begun the Chinese students for the great part had their eyes to the rear longing for the past and sighing for the might have been. And, whatever may be said about the difficulties of the present, and whatever may be said in criticism of the new régime, this is absolutely certain, that China is looking to the future with a new hopefulness; and this involves us in great responsibilities.

Take the matter of educational work, the training of the coming generation. I notice that in 1903 the China Inland Mission had only forty-eight boarding schools with 904 pupils. We have now 101 boarding schools with 2,268 pupils. In 1903 we had sixty-eight day schools with 970 pupils. To-day we have 221 day schools with 5,056 scholars.

I want you, who are our co-workers, to think of what these changes involve; the need of missionaries who are able to lead in the educational work, and the

pressing need of Chinese workers who are able to take their own true share of this work, and to be gradually prepared for the time when they will take the responsibility of it more and more into their hands. Then, as the Church grows and increases, we have an ever-growing need of ministry in the direction of medical help for the people. We are thankful that during

latter years we have been able to do more than we used to, but in this way we greatly need an increasing enlargement.

And now in one or two brief sentences let me say that the more the work grows in China the greater is the need of the development of our work at home. We are, indeed, truly thankful to God for the way in which we have been enabled to go through the years that lie just behind us, but it is absolutely certain that words which have been used here to-day are true, this work is as deeply dependent upon God to-day as it has been at any time in its history; and so I would say to you, our friends and co-workers, will you go forth from these meetings to share afresh the responsibility of what God has committed to us? Will you go in this confidence, that God's hand has been in this work, and

that only as through prayer God's hand continues upon it, is it possible for us to respond to the great opportunity and to bear the great responsibilities that lie before us in the immediate future.

Do you know, in spite of the faithful and fruitful service rendered by the comparatively few missionaries who have gone to China, that the heathen there have increased more rapidly by natural propagation than the Christians have increased by spiritual propagation, and that thus there are now many more millions of Chinese heathen than there were when missions began there, one hundred years ago?



THE FIRST STATION AMONG THE ABORIGINAL TRIBES. THE PHOTOGRAPH SHOWS MR. S. R. CLARKE SEATED IN THE DOORWAY. IN THE UNCLOSED LOFT OF THIS HOUSE AT PANGHAI, MR. AND MRS. WEBB TOOK UP THEIR ABODE IN 1896 AND BEGAN WORK, ASSISTED BY THE MIAO CHRISTIAN, MR. P'AN, WHO HAD BEEN BAPTISED BY MR. BROMTUN AND WHO IN 1898 WAS MURDERED, TOGETHER WITH THE FIRST MARTYR OF THE C. I. M., MR. WILLIAM S. FLEMING

A Harvest Tour Amongst the Miao Tribes

BY MR. J. R. ADAM, Anshun, Kweichow

"The Holy Ghost fell on them, as on us at the beginning."—Acts 11: 15

YOU will rejoice to hear of the Lord's great goodness to us on our recent long tour of nearly eight weeks duration. I was enabled to visit twenty-three out-stations and a number of villages besides.

Twice on our journey we met bands of robbers. Thank God, they did not harm us nor steal our things. On the second occasion about fifty armed men held a village through which we had to pass. The frightened villagers stood watching us go on in peace, wondering why the robbers did nothing. God performed a miracle that day in controlling the hearts of the robbers and making them refrain from even seeking to rob us. We had an armed escort of six soldiers all the way. Six against fifty! God helped us, praise His holy Name!

Brother Tai was with me, and he had rather sad memories of a previous journey when he had been attacked by a robber band. It was good of the Lord to spare us the trial of being robbed, and perhaps worse.

At all the places we had splendid meetings, with very much blessing. The greatest moving of the Holy Spirit took place at Hsiaohopien. We were all gathered (a large congregation), at the riverside, for

the baptisms. Just as we were about to enter the water, a spirit-filled Miao brother led off in prayer. In an instant apparently every one was influenced and all seemed to be praying. It certainly was a remarkably blessed, holy season to all of us. With what power the Spirit moved all our hearts! Glory be to God! On the tour I baptized seven hundred and six men and women, believers in the Lord Jesus Christ. Nearly all those baptized have been believers for more than two years.

At Ch'aho I baptized the first fruit from among the Longkia (a tribe distinguishable by the turbans of green, red and white cloth which are worn by the women). The people were exceedingly well taught in the truth as it is in Jesus. It was a pleasure to find the Longkia women so bright and happy in their knowledge of Christ, one woman giving the very date when she first believed. The evangelist at Ch'aho is Yang Tim, formerly a White Nosu slave. He is a good teacher and has done very well. Please pray for him.

Among others, nineteen Wooden Comb Miao men were baptized at Sabao. They were brought over from their homes by Evangelists Chao Kwehngan and Li John. There is a splendid work of grace going on in their district. In the autumn they are going to build a new hall in their large village. These nineteen are good specimens of their tribe. They were so well taught that it was a real treat to listen to their answers during the examination in the doctrine. They all showed by the way they prayed that the Holy Spirit had been given to them also. At another chapel forty or more Wood Comb Miao, men and women, came a long way to see us and to hear more about Jesus.

So on and on the knowledge of the living and only true God spreads, and very many are hearing the message concerning His Son. The new believers are keen to confess the blessed Lord Jesus. The leader of the demons does not like that kind of thing. The Light is making a great scattering of sections of his dark domain. Since their return home after being baptized, we heard that the new Christians had been tied up, beaten and fined. Please pray for these new sufferers for Christ's sake. Persecution is bound to come from these powers of darkness. Did not Pharaoh pursue the ransomed people of old?

At Kopu we happened upon Chang Paul's weekly class for the catechumen. He conducts it in much the same way as a class leader in the homelands would do, with extra ideas of his own. Everyone must lead in prayer and sing a hymn by himself or herself. It was a real joy to examine these well-taught believers.

The seven hundred and six includes believers from all the halls in the Kopu region, as well as from the new places in the Adjimih districts. We had to leave out the chapels at Hsiaohweitong, Laisikuan, and others. We found flourishing schools at nearly all the halls. Our aim is to have an evangelist and a school teacher at each chapel. The Miao are so dreadfully



MIAO MEN AND WOMEN AT ANSHUN IN THE PROVINCE OF KWICHOW. THERE ARE PROBABLY FROM TWO TO THREE MILLIONS OF THESE ABORIGINES IN THE PROVINCE. THE DIFFERENT TRIBES ARE COMMONLY CALLED BY SOME CHARACTERISTIC OF COSTUME OR LOCALITY, AS, FLOWERY, BEAK, RED-TURBANED, WOODEN COMB, OR WATER, HILL-TOP, ETC.

poor that they can only supply food, fuel and lamp-light to the school teachers. Help is required from us in the matter of salaries. It is most important, this training of the children of believers. Pray for this section of the work. On our own compound we employ four teachers to run our modern schools. At Kopu there are three teachers engaged in teaching the primary and secondary schools. At Adjimih the believers are not only supplying the school teacher with food, etc., but are paying two-thirds of his salary.

Great scarcity of food prevails in most of the places visited on our tour, and robbers are giving lots of trouble. While we were at Adjimih the bodies of three men were left by the roadside not far from the hall. Only a mile and a half from that chapel sixty robbers have their headquarters. The Chinese

yamens do not dare to touch robber bands. Lower down the yamens are more active; but up in these highlands the poor people are at the mercy of the lawless bands.

Persecutions also abound and fevers have caused the death of not a few this year. Word has reached us that Mr. Ts'en, a Chinese evangelist, has died from the fever at a very far away out-station, a day's journey from Kopu. May God comfort the hearts of his wife and family.

We need your continued prayers exceedingly. We need to be kept in the secret place of blessing. It has pleased the Lord to allow our faith in His promises to be to be tested this year as never before. Please give thanks for deliverance from robbers. Thank God, too, for the times of great blessing in all the halls.

An Ingathering from Eastern China

BY MISS E. K. HOOPER, Antung, Kiangsu

"Cast thy bread upon the waters: for thou shalt find it after many days."—ECCLESIASTES 11: 1

YOU will, no doubt, have observed from the newspapers that there has been much unrest in the north owing to the depredations of the marauding bands under the leadership of the brigand popularly known as the "White Wolf." Affairs here in the south, or rather in mid-China, seem quiet. In our own little city, Antung (the meaning of which is "Peaceful East"), everything is quiet and we have a very well-behaved band of soldiers—some of the well drilled northern troops. We also have policemen, decidedly a modern innovation for China. These men are quite nicely dressed in grey uniform, and carry long batons. Nine or more robbers were recently beheaded. This happened in April, when we were absent from the city.

The harvest is good this year, and we thank God there is no prospect of famine.

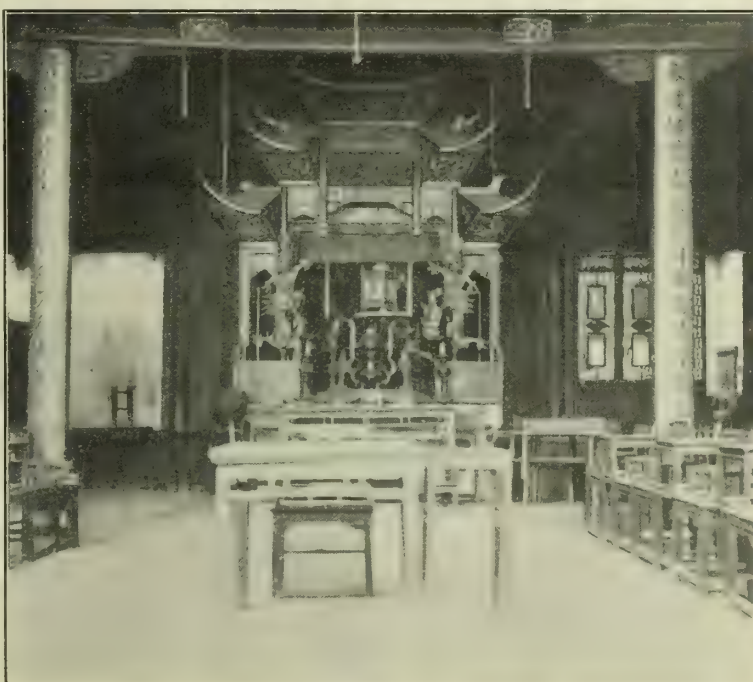
We have had a visit from Mr. A. R. Saunders, the superintendent of the province, and his wife, who have just returned from their furlough. They came up to hold special services and also that the large number of inquirers from the city and country out-stations, who had been waiting, might be baptized. For some time before, large numbers of inquirers had been coming in to be examined. Many came long distances. One old lady of eighty years of age came in on foot from an out-station nearly thirty miles away.

I wish you could have heard and seen these candidates being examined. I gathered that the majority of them had been coming to hear the Gospel for periods of from one to four years. It rejoiced one's heart to see old men and women of seventy years of age and over saying, in no uncertain tone, that they believe and trust in the Lord. In many cases the beaming face spoke of a peace within that passes all understanding.

Many a one, while being quite able to give a reason for the hope within, was quite

nervous when ushered into a room and confronted by foreigners, evangelist and deacons (such a formidable assembly to many of these country folk). Very emphatic were the answers to the question about idols. "Have you any idols or ancestral tablets in your home?" "No," in such a tone as to suggest, "How could you think of asking me such a question!" After one has been into the homes of the Chinese and has seen the idols and ancestral tablets that are worshipped, it is lovely to see evidence of so many turning to the Lord and making a clearance of these things.

One woman with a happy face was asked, "When do you pray?" She seemed rather nervous, and did not answer at once. "Do you pray in the morning?"



A HEATHEN FAMILY SHRINE



THE MISSION COMPOUND AT ANTUNG IN 1911 WHEN THE LADIES IN THE STATION WERE CARING FOR SOME 200 CHILDREN AS PART OF FAMINE RELIEF WORK. THE GATHERING OF 1914 IS REGARDED "AS IN SOME MEASURE AT LEAST, THE OUTCOME OF THE FAMINE RELIEF, WHICH BROUGHT SUCH A LARGE NUMBER OF MEN AND WOMEN INTO CONTACT WITH CHRISTIAN INFLUENCES

Suddenly she brightened up and said she prayed several times during the day and gave thanks before meals, and then she added, "The Lord is in my heart all night. If I wake up in the night, I feel Him here" (placing her hand upon her bosom).

The majority, when asked what had brought them to hear the Gospel, said "Uei mo-kuei" (because of the devils). This means that they had thought themselves to be possessed. There is no doubt that many of them think they have been possessed because they have been sick. However, we know that this has not been the case with all, although with not a few there has been real demon possession, which is a very different thing.

It is a fact that many sick ones recover when they believe. They hear the Gospel for the first time, and realize that Jesus healed the sick, then in simple faith they ask to be healed and are healed. There has been a fear in many cases that their faith might be shaken if after they believed they again became sick. The question was therefore asked, "If you became sick again, would you still have faith in Jesus?" and an emphatic "yes" was the response.

So large was the number of candidates and Christians from the country who required sleeping accommodation that all our premises were inadequate. We could not find sufficient beds or even boards for them to sleep on. Doors were taken off their hinges to serve as beds, in some cases three or four women sleeping thereon. The nights were a little chilly, but they all seemed quite happy to put up with any inconvenience. For several nights it was at a very late hour when Miss Trudinger, like a night watchman with her lantern, returned from her round after seeing that everything possible was done for the sleepers' com-

fort. Notwithstanding all the discomforts of the night, everyone looked happy and bright in the early morning and seemed to be anxiously looking forward to the time of the baptismal ceremony.

We praise God for the two hundred and two who that day were baptized into the name of the Father, the Son and the Holy Spirit, and we believe that they are the children of God.

On Sunday every available space in the church was filled for morning worship. People were standing all along the aisle, and sitting on every bit of space in front by the pulpit. Some sat on the steps leading to the platform, while others sat cross-legged upon it. All the doors were open and crowds were standing outside and crowding in. Miss Trudinger, Miss Baker and one of the evangelists had overflow meetings outside. The people were very attentive to the Gospel message given by our superintendent. Afterwards, the church was cleared and members only admitted for communion. About four hundred sat down to obey the Lord's command, "Do this in remembrance of me."

In the afternoon there was an evangelistic service, and in the evening a testimony meeting, the main body of the church being well filled. There was no waiting for each other at the testimony meeting. There never is on such occasions at Antung. So anxious were the converts to speak that they came to the front and lined up, one behind another.

During the week following, an evangelistic service was held each evening, and at the end of the week fifty had stood up to have their names registered as inquirers. Many of these have been attending for some time, and are no doubt genuine.

We value your continued prayers for us and for all the work the Lord has entrusted to our hands.

Pastor Ting and a "Scatter the Truth Band"

From a letter of MR. H. W. FUNNELL, Wanh sien, Szechwan

AT the end of last year everything was discouraging; then came our C. I. M. annual day of prayer, December 31st, and on that day as we gathered together here, six of us, we felt that we got a message from Haggai—"Be strong and work, for I am with you!" The following day we met Pastor Ting Li-mei, who in company with an American missionary was passing through Wanh sien. By the arrival of a letter, he found it possible to stay here and hold special meetings for several days. It was the Lord's leading, and we rejoiced greatly.

Pastor Ting was here five days. The Lord used him to quicken the church to a new sense of responsibility towards the unsaved. He is a godly, prayerful man; one who suffered greatly in the Boxer troubles in 1900; a really cultured Christian pastor, who knows the power of the Spirit and has been widely used of God in many parts of China. Indeed he is perhaps to-day China's leading evangelist.

Our people went out to get others in, and on the last day of Pastor Ting's meetings the church was crowded. The result of his short visit was that the church was stirred and about fifty new people became regular attendants, coming once a week for regular instruction in the Gospel. They seem very willing and anxious to learn.

Then, following Pastor Ting's suggestion we formed a "Pu tas tuan," or evangelistic band,—literally, a "Scatter the Truth Band,"—to go out book-selling, preaching and tract distributing. This we continued for several weeks, disposing of 3,000 Gospels. After that we decided upon a week's special evangelistic meetings, ourselves. Both Christians and new comers took great interest and helped prepare for this. Four flags were made, three-cornered, two red and two white, with the characters "Pu tas tuan" on each and fixed on bamboo poles. A large notice was stretched across the street and invitations to the meetings were scattered along our main street and other places.

On the Monday morning about forty men gathered. After prayer we sallied forth armed with bundles of gospels and tracts and headed by the four flags. This new sight excited great interest, and books were freely bought as we went along. We would make a stand at certain spots, singing a chorus or two, then as one or two would preach, others would sell gospels. We went on from one place to another, returning about the middle of the afternoon. Thus thousands heard the Gospel in the day and the Scriptures entered many homes. In addition a women's meeting was held in the afternoon, and a men's meeting at night. The church was well crowded on these occasions, and numbers gave in their names as wishing to become regular "hearers"—among them a Mohammedan. During the week at least 2,000 gospels were sold, and many heard the Gospel who had never done so before. We now have about seventy or eighty new comers attending our meetings and classes—we call them "hearers."

The Sunday following this evangelistic week was

a day of real thanksgiving on our part, for four men burnt their idols publicly at the close of the morning service. It was an impressive sight to see them tearing up their paper inscriptions, emptying out the incense pots and consigning the wooden images to the flames in our courtyard in the presence of some two hundred people. As the smoke of these things ascended, we read a passage of Scripture and sang a hymn, concluding the proceedings with prayer. One wondered what was passing in the minds of these men as they saw the fire consuming what, to them, had been objects of worship or superstitious fear, perhaps for years. We praised God, for our hearts were full. Please do pray for these men, also for the "hearers" who have not yet destroyed their idols, and for all who have heard the Gospel during these days. Pray, too, for the copies of God's Word that have entered many homes.

We have selected about a dozen of these men who seem to show evidence of real faith in the Lord, and after further instruction, propose to receive them as inquirers. Prayer will be valued for these, especially for their wives and families.

While the idols were burning on Sunday morning, a man who has none to burn asked if instead he might give a public testimony. He related how that at the class during the week he had decided in his head to trust the Lord. The following day as he was standing at his shop door he suddenly thought he saw a huge man approach and strike him to the ground. The neighbors and passers-by seeing him fall, thought he was possessed by spirits, so they ran, some for water, others for a "devil-driver" to drive the spirit out, others for paper money to burn. In the midst of it all, however, the man rose to his feet. They asked him what was his disease—was it a spirit? No, he told them, it was no sickness, but the Devil leaving him, whereupon he opened his mouth and witnessed boldly to the Lord Jesus Christ to the astonished crowd. He told them of the huge man striking him, and that as soon as he fell he saw a large lighted lamp on his left and Mr. Darlington beside it reading to him from an open Bible; thereupon he was able to rise to his feet. He told them how he had broken with the Devil and was now going to serve the Lord. It is a remarkable story and illustrates the power of Satan in China; but also, the power of the Gospel to deliver. Satan is openly worshipped here, and is it any wonder we see his hatred and power against those who believe, in a way we never do in the home lands? We wrestle not against flesh and blood, but against principalities and powers in the heavenly places. Please pray for this man and his wife, too.

Before closing I must tell you of an answer to prayer that has occurred since I began this letter. One of our "hearers," who is very much interested and has a "hot heart" (i.e., keen and zealous), was hindered from bringing his idols by his wife, who has been bitterly opposed. We were not a little concerned about him. Several others have also apparently been loath to give up their idols; and prayer

has gone up for all these.* Last night at the weekly prayer meeting, as the leader was praying for these very men that they might be willing to destroy these things, in walked one of them with a basket containing inscriptions and ancestral tablet to be destroyed—the man whose wife so opposed him. This morning three others brought theirs. So after the morning service these idols were consumed in the presence of a large number of people. Truly this is an instance of “while they are yet speaking, I will hear.” The man’s wife has not only ceased to oppose, but is com-

ing along herself also for instruction. Truly salvation is of the Lord.

It will interest those who pray, to know that Mr. Darlington of this station (Wanh sien) has asked friends at home to pray for various parts of the work and for people here, and is now able to report thirty-eight answers to definite requests sent to these home friends. Prayer is a real thing. Prayer avails! “Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men.” “Men ought always to pray and not faint.”

From the Far North of Kansu

Portion of a letter from **MRS. J. S. FIDDLER**, Ningsia, Kansu

OUR work goes on much the same as usual. Although rumors abound and the people seem full of fear, the attendance at the meetings has been larger than ever of late, especially at the children’s services, of which we have two a week. Usually from forty to fifty attend. A few young girls have shown signs of interest and a desire to follow the Lord.

One girl of fourteen came regularly. She loved to sing hymns and learn to read. I gave her a New Testament. After that she ceased coming. I mentioned it to Mrs. Nystrom, but we thought that probably she was not allowed out because she was getting so big. Thus, in our busy days, we did not find out where she lived and did not call upon her. Then, we suddenly heard she was gone. I felt so grieved to think I had not seen her.

After she was buried, I called on her parents for the first time. How they wept when they saw me! I asked why they did not let us know. They said, because of extreme poverty they were ashamed. Both were slaves of opium. I exhorted them to break off, but they said they had no money to buy medicine. I told them I would buy it if they would promise to break off. This is now the eleventh day and the woman has not touched the opium. I also told them to find work. The man bought some grass and sold it, making a little money. Now he has something better, being appointed a letter carrier, which will mean quite a sum each month; such a change from their poverty! I feel that if they will only repent they will prosper, as this is an exceptional opportunity for a poor man to rise from such poverty to plenty. So many get good positions and lose them because of opium and indolence.

A good deal of time is taken up in medical work. Many poor sufferers come seeking relief and it seems little use to preach without helping them, but again, so many after they are healed never come back. If only one of them would repent, that would repay all!

We also have a lot of house-to-house visiting to do but we cannot do nearly enough. There are so many open doors everywhere! However, the majority of the people like to talk about everything but the Gospel, because the Word of God is powerful and when given to them makes them feel their sin. May the Gospel penetrate into many a heart and life! After so many years of sowing, the reaping must come.

During the last quarter I have visited sixty-seven

homes and twenty-nine new homes. Eighty-two new visitors have called and some of these continue to come. Almost daily we have guests; the men’s guest room work is good, but the women’s accomplishes less because the guests are fewer. Mr. Fiddler has a weekly inquirers’ class, for we hope to have a few baptisms this summer.

While we were at Chefoo, Mr. and Mrs. Kao were converted. They are promising inquirers and have made good progress since their conversion. Mrs. Kao could not read, but now she has read the New Testament through, has unbound her feet and she never loses an opportunity of speaking to other women about their souls. Mr. Kao has opened a boys’ school and has seventeen scholars. Sometimes he has them all at the Sunday services, but it is difficult for him, because all but one are children of outsiders, and their parents are not willing for them to come. We hope some of these boys will be converted, and we feel sure that Mr. Kao’s life will tell, for he is very earnest.

You will have heard long ere this of the havoc the “White Wolf” has caused in southern Kansu. The sufferings of the poor natives have been worse than those of the Revolution. The brigands attacked Tsinchow, then Taochow and Minchow further west. We hear that there has been a great defeat and two thousand of the brigands were killed by the Mohammedan troops. There are still a few thousand left. I think they are being fought and scattered all along. One cannot imagine how they have been allowed to go on so long. The soldiers always arrive too late. They did so at Taochow, and then they themselves began robbing the remaining few left in the city.

We return many thanks for prayers, for through them we have been kept in peace. I think things here will be quieter now, and there is every prospect of a good harvest.

As far as we know, no opium has been sown this year, although it is sold and dried openly in great quantities. This will be dealt with later on, but just now the officials here have their work to keep down the thieves. We need to pray continually for the peace of this land and for the president, who has so many influential men against him. Many of the Chinese here have the queue off, but still many are loath to part with it. Some of the officials and their sons wear the western dress, and the soldiers uniform.

Mr. Fiddler has much to do this summer. My own health is splendid, though I could do with more rest. But there is much left undone that ought to be done! More laborers are needed.

"Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights Time's thickest gloom."

An Appeal from Honan

A portion of an address by MR. JOHN BROCK, Chowkiakow, Honan

I FEEL deep thankfulness to God for permitting me to have a share in the evangelization of China, and to bear testimony to His faithfulness during the many years of my sojourn there.

On one occasion when Mr. Hudson Taylor was in America, a newspaper reporter explained that the China Inland Mission depended on the stray mercies of a chance providence, and some, who should know better, at times express doubt about the practicability of dependence upon God for the supply of all our need. Before leaving for China, a friend of mine manifested his interest in my welfare by urging the importance of making some arrangement with the authorities of the Mission to guarantee my support in the event of being invalidated home. I did not see my way to act on this prudential advice, feeling confident that Ebenezer—"Hitherto hath the Lord helped us," and Jehovah-Jireh—"The Lord will provide," the mottoes of the Mission, were sufficient guarantee for the future, and I have had no reason to go back on that decision.

Those of you who read our larger annual reports may remember seeing in the volume of "China and the Gospel" for 1911 the fac-simile of a petition presented to the Mission by the gentry of Chowkiakow, requesting the opening of a hospital. They are still waiting for an answer. I would reiterate and emphasize the urgent need of medical work in this the largest city in the province of Honan, with a population of 225,000, situated in a very fertile plain teeming with people, the distributing centre for a vast region, and the first station in the province permanently opened to the Gospel.

One of the last persons I saw before leaving was old Yet Ta Lao, the Police Magistrate (now Promoter of Schools), who at considerable personal risk, and in opposition to his superiors, protected our missionaries from mob violence in 1900. He reminded me of the petition and urged me to do my utmost to realize their wish. Our missionaries were not able to do much to repay him for his help in their time of need, but can we not do this for the city and people in which he and we are so deeply interested.

In the petition, the writers express appreciation of our work, saying that they have often heard of the hospitals that our honorable country has set up in many of the large cities in China, but they desire to see one in their midst, and in their usual poetic way, they say something to the effect that although they have not seen the verdure of the near waters, yet they turn like the sunflower with earnest desire towards the sun! We do represent the Sun of Righteousness, and why should not these people, expressing their need in this way, have a medical representative of Him who went about continually doing good?

They further urge that in the new reform schools

the subject of hygiene has a foremost place, and that our medical men when brought in contact with strange, dangerous, and incurable diseases, are able to grapple with them and restore health, so thy unite in their request that not only the poor, but officials, scholars, and gentry may be helped and grateful, "but," say they, "the fame of the doctrine will spread far and wide. Would not this be delightful?"

It is said that "after Garibaldi had been defeated at Rome he issued an immortal appeal to his tattered legions" in these words:—"Soldiers, I have nothing to offer you but hunger and cold and rags and wounds. Let him who loves his country follow me," and they followed him to a man.

Our ever-victorious Leader does not call us in that way. He assures the one who goes forth in His name of a hundred-fold in this life, and in the world to come life everlasting.

What response shall our young medical men and women give to Him, to whom the nations have been given for an inheritance, and the uttermost parts of the earth for a possession, as He calls to them through the appeal of the people of this city for whom He died? Shall it come short of the heroism of the Italian patriots?

Leaving the appeal with you, I wish to refer briefly to two occasions, the first and the last, on which I met the beloved and now glorified founder of this Mission. The first was in 1884, when from Keswick Convention platform he urged the spiritual need and claims—only one need but many claims—of China. That meant my call. The last occasion was in 1905, when taking his last journey he came to Chowkiakow, and spent two Sabbaths as our guest. You have read how he was helped along the street to the church on the first Lord's Day, and in feeble but loving words spoke briefly to the assembled worshippers and outsiders, who, drawn by his venerable appearance, flocked in. Then on the next Lord's Day, his own birthday, just fourteen days before he fell asleep at Changsha, we gathered around him in our Mission House courtyard, while the leaders of our city and country churches stepped forward one by one and thanked him for having brought the Gospel to them. The Angel Gabriel addressed Daniel as "O man greatly beloved," but was it not even a greater honor Mr. Taylor had, to have these same words addressed to him by redeemed Chinese? Do you think Mr. Taylor, that young medical missionary, made a mistake when he went to China?

Do YOU KNOW that missionaries face to face with the need, have been praying to God and pleading with Christians at home for many years for adequate workers, and that these prayers and pleadings still remain, for the most part, unanswered?

Our Shanghai Letter

BY MR. JAMES STARK, Secretary of the China Council

YOU will, I know, rejoice to learn that since I wrote to you on May 30th, we have had the joy of recording no less than 1,491 baptisms, thus bringing the total already reported for this year up to 2,703. These returns compare very favorably with those for the same period of last year. Moreover, judging by the letters which reach us from the provinces, the outlook is promising. There are, I think, growing indications that, as the outcome of the daily earnest preaching of the Gospel throughout the country, there will be yet greater spiritual increase in the near future.

Of those recently baptized, 706 were Miao in the fruitful district of Anshun, Kweichow, where missionary effort has been signally blessed, and 170 were tribespeople in the region of Sapushan, in the adjoining province of Yunnan, where faithful labor and believing prayer are, at last, resulting in harvest. Among those who thus publicly confessed Christ at the last named centre, there were representatives of three tribes, the Hwa Miao, the Lesu and the Laka, and these included one dumb and one blind convert.

Of the former, Mr. Nicholls writes:—

“Two months ago, when examining candidates, a woman brought her son, a youth of twenty years, and said, ‘He wants to be baptized.’ I replied, ‘But he is dumb.’ Then she told how that every morning and evening he prays, and how he attends the services most regularly. There was evidence to show that he quite understood. The boy brought me a sheet of paper on which he had written in script, his belief in Jesus who died for us. I saw no reason why we should refuse to admit him: so he was baptized, and the people were moved as they witnessed his reception into the Church.”

Of the latter, our brother writes:—

“The blind boy is also twenty years of age. He comes most regularly to the services, repeats his verse each night, and understands the Gospel. Many who can see are far behind him in intelligence and earnestness. It gave the whole Church pleasure to receive him into fellowship.”

Mr. Nicholls adds:—“Our hearts were thrilled with the wonders of God’s grace, as we saw the dumb, the blind and many who were formerly really bad, humbly taking their places at the Lord’s Table.”

There is continued political uncertainty and consequent unrest, especially in the regions within the actual or contemplated spheres of the operations of the brigand bands who have been raiding some of the provinces. The “White Wolf” is rumored to have been seriously wounded, and his chief officer killed; but pending confirmation we hesitate to give credence to the report. There is still need of prayer that order may be completely restored throughout the country. It is cause for thanksgiving to God that His protection has been graciously granted to our fellow-workers amid the dangers to which many of them in the disturbed districts have been exposed.

Kiangsi has again been visited by serious floods,

the Kan river having overflowed its banks, rushing into the adjacent cities, towns and villages, and inundating extensive areas of rich agricultural land, destroying homes, crops, and bringing ruin to multitudes of the people. It is reported that there has been no such flood in the province for at least fifteen years. Mr. Whitelaw, who recently passed through the affected region writes:—

“On Wednesday the 17th June we left Kanchow for Nanchang, the provincial capital, and to secure a boat I had to climb down a ladder from the top of the wall to the boat, as the water still covered the street along the river side. The water being high and the current swift, we had a rapid journey to Kian, five hundred li below Kanchow. All along the river we saw the awful devastation caused by the water. All the towns bordering on the river had more or less suffered, and some of them were almost entirely covered by the waters. At Kian we found that the long business street, from three to five li in length, bordering the river, had been flooded to the extent of from five to ten feet, and many of the homes or shops had collapsed. In the lower storey of our Mission House there had been four and a half or five feet of water. One merchant in the city, a Christian, had suffered the loss of a \$10,000 (Mex.) stock of soda. Before the flood the bags were piled up tight to the ceiling, but after the flood they lay empty in a heap upon the floor, the soda having dissolved and passed out into the river. At the city Changshu we saw even greater destruction wrought by the flood. Above the city the waters had broken through the dykes and had rushed with great velocity and force over the lower area to the portion of the city farthest from the main river, where our Mission property is situated, and had completely flooded a very large portion of the city. The force of the water washed down the strongly built brick wall in front of the Mission House, and also played havoc with the other walls and many surrounding buildings. From Changshu to the capital the river seemed like one immense lake, the banks were seldom visible and only the tops of trees and the roofs of houses marked the area where the river did not naturally flow. Many, many thousands have suffered the loss of crops that promised to be exceedingly rich, and almost as many the loss of their homes.”

In Honan there has been further prolonged drought; but I am glad to learn from Mr. Bevis that plentiful rains have fallen “nearly all over the central part of the province, enabling the people to plant their autumn crops.”

Mr. G. W. Gibb, assisted by Mr. Alexander Miller, is conducting a summer normal school for Chinese teachers at Hangchow, with a view to increasing the efficiency of our Mission schools in Chekiang and Anhwei, arrangements having been made for men engaged in educational work at some of the stations in these provinces to attend. I would ask your prayers that the object in view may, with God’s blessing, be attained.

We have had an unusually hot spell for this season of the year. In Shanghai, and I believe the experience has been similar elsewhere, the maximum temperature covering a recent period of fourteen days exceeded by over ten degrees the record for more than five years.

Several cases of sickness have been reported. Miss Gough has been ill with typhus fever at Sintientsi in Szechwan, but I am thankful to say she has passed the crisis, and that the latest news of her progress is good, though she was still very weak and her temperature sub-normal. Miss Alice Hunt has been seriously ill with dysentery at Luanfu in Shansi, and though all symptoms of the actual disease have disappeared, the condition of her heart has been giving cause for anxiety. Miss Cruikshanks has also been suffering from dysentery at Kweiki; but our latest news is that she is out of danger. The health of our workers generally, however, may be regarded as good. The Mission sanatoria at Chefoo, Kuling, Mokanshan, Chikongshan and Peitaiho are now affording needed rest and refreshment to a considerable number of our missionaries, and we trust many of them will return to their stations at the close of the hot season re-invigorated in mind and body for their autumn's work.

At the present time, notwithstanding the great heat, Bible classes are being conducted at several centres. Mr. Bevis has arranged for both a Bible school and some special evangelistic meetings at Chenchow, Honan, this month, whilst at Hiangcheng in the same province Miss Mabel Soltau and Miss Jessie Brook are holding a fortnight's station class for country women and girls. At Nanchow in Hunan Mr. Owen and Mr. Gardiner are gathering the Christians together for instruction in the Word of God. There is no more important work than this, and those engaged in it will, I am sure, have your prayers.

In a previous letter I referred to Mr. Wang, a teacher in the Kwangan district, eastern Szechwan, who, through reading the Holy Scriptures apart from human agency, was converted. Subsequently he was baptized and received into the fellowship of the Church. Mr. Porter, who has since several times visited his home, which has become a centre of Christian activity, reports the baptism on April 12 of Mr. Wang's grandmother, who is eighty years of age, his mother, whose age is sixty, and his wife, who is over thirty years old. Since that date Mr. Wang's father has thus made public confession of faith in Christ. The whole family has now been delivered from idolatry, and its members are living and witnessing for their Lord.

Mr. Herbert reports that he had the joy of de-

stroying the idols of five different families on a recent journey in the district of Luchow in the same province, and that he had been invited to do the same thing in two further families the day after his letter was written.

Mr. Englund, writing from Lantien, Shensi, on May 28, says:—

"The Church and work here has sustained a deeply-felt loss through the death of Mr. Liu, one of the deacons, who went to Pinchow a few months ago to give assistance for a time. He was shot dead by the brigands when the city was taken by them. He was a man of some means, and has done much for the work at Lantien. Last year he gave about \$600 for the opening of a new out-station at Hotzechen, a large market place in the eastern part of our district. May the Lord comfort the bereaved and sorrow-stricken family."

Mr. Alexander Mair, writing from Anking on June 22, reports the baptism of one man and two women, one of the latter being the sister of Mr. Hsieh, the Evangelist, to whose zeal for the progress of the Gospel I have frequently had occasion to make reference. The male candidate, Mr. Mei, is by profession a school teacher, and is a first class Chinese scholar, who in bygone days sat for the provincial examinations. For many years he has been a seeker after the Truth. Six months ago he visited Anking, where he heard the Gospel, and in less than three weeks from the date of his arrival became a truly converted man. When special meetings were held by Mr. Li in this city last January, Mr. Mei came from Kiukiang purposely to attend them, and was greatly helped by the messages delivered. Two months ago he again came to Anking, and has since been giving much of his time to prayer and the study of the Word of God, sometimes visiting the Governments schools in the city, and telling former friends what the Lord has done for him. I would ask special prayer on his behalf.



THE DEVASTATION OF THE "BIG WATER." A VIEW IN FLOOD TIME

Editorial Notes

NEW Prayer Lists have been received from China, containing the names and addresses of all the members of the Mission, and these may be had at the Mission offices at five cents a copy. We hope that not a few friends will purchase these, so they may be able to pray definitely for the workers in China.

It has been excessively hot in China and the missionaries have been much feeling this. As few are able to leave their stations for the hills, such heat brings much physical depression. And yet, the health of the missionaries on the whole remains good, and their work, though slackened, goes on unhindered. We often think, in connection with this matter, of the word: "It is of the Lord's mercies that we are not consumed." It is not too much to say, that God works miracles in our behalf, summer by summer, in keeping the missionaries in health and strength. How blessed to be serving such an One, and to know He will supply the daily need, whatever this may be!

We continue to have good news from China in respect to baptisms, the number of such exceeding any previous record for an equal number of months. The Mission was called upon for a long time to exercise patience in regard to results, there being much seed-sowing but little reaping. Now, apparently, the harvesting time has come; and accordingly our rejoicing is great. May we be made and kept worthy of the great honor which God is bestowing upon us. It is to be remembered that prosperity is more dangerous than adversity.

There is no circumstance in connection with mission service quite so sad as the forced retirement of a qualified worker because of physical or other disability. Such an one has gone forth in the fulness of joy and hope; he has been blessed in learning the language and in serving the people; he has concluded that he has found his permanent place of service; and he sees before him glorious possibilities of soul-saving. And then, for some reason, comes the collapse, with the journey home, with the settling down where conditions are uncongenial, with the difficulty of obtaining suitable employment, with temptation to doubt, with sorrow, and with heart-break. These are the only sad-looking missionaries we ever see. But these are so sad-looking that their faces are never forgotten. We have several such persons in mind, and the remembrance of them leads us to write thus, and to ask for prayer for them and for all such. We beg that our friends will offer intercessions, that these persons may be comforted of God and that they may not fail to see His hand in and through all events.

The war which has broken out in Europe has a vital connection with affairs in the far East. In the first place, nearly all of the nations engaged in strife have their national and their commercial and political interests in that part of the world. In the second place, Japan has a fixed and close alliance with Great Britain and she evidently feels that their present war

interests are mutual. And in the third place, war begets war; that is, war in one part of the world begets the spirit of war in all other parts of the world, so that nations far removed from the original seat of war may suddenly find causes for war in their own territories. This last, to our own mind, is the gravest aspect of the question as related to China, for there is real danger of both international and internal difficulties arising, with their straining and terrible results. We write thus, not to startle, but to plead for that prayer which alone can restrain the wrath of man.

At such a time as this, when there is the shock of battle, the crack of rifles, the boom of cannon, and the groans of wounded and dying men, how blessed it is to remember that in heaven there is perfect and abiding calm. These things which we see and hear are all "under the sun," and have to do with man's order of things. But all the time, there is a place which is above the sun, where God reigns, where peace prevails, and where only the music of praise is heard. And this high place is the one, in spite of all that is occurring in lower places, which Christians are to occupy. Being in Christ, we are to take our stand in heavenly places and there abide in quiet and calm. And a result of this experience should be, that, while men are hating, we should love; and, while men are destroying life, we should be seeking to save life. May God make us great victors over all natural tendencies in these days in order that men everywhere may know that those who bear the name of Christ are the true followers of Him who is the Prince of Peace.

"I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it to him;" (Ezekiel 21:27). Thus Ezekiel, the seer, prophesied of coming days. Looking down through time to the end-time, he saw, what the Master afterwards specified, the distress of nations which should be the beginning of sorrows. And yet the prophet was not hopeless. Sad as the prospect was, disappointing as it was to the hopes of men, heart-breaking through suffering as it would prove to be, he saw that God was over all, that His hand was upon all, that His power was to be in and through all, and that all events were to work out for the high and holy purpose of exalting His dear Son. And so his refrain turned into song, and his dirge into a shout of victory. As to earthly kingdoms, it was to be their destruction; but as to the heavenly kingdom it was to be its establishment; as to men, it was to mean judgment and debasement; but as to Christ, it was to mean exaltation and glorification. We are not to be surprised, therefore, when we see nations in death-throes, and hear their murderous cries and dying groans. What we are to do at such times is to lift up the head and fix the eye on the beyond. Out of the wreck and ruin of life will come order and peace. Out of the lust and hatred of men, will come the love and benediction of God. Out of the midst of fallen kings and kingdoms will come the King who will rule in righteousness and the Kingdom which will have no end. Our prayer, therefore, is to be: "Amen. Even so, come, Lord Jesus!"

BAPTISMS.

Shensi—		Hupeh—		Pingyanghsien and out-stations	14
Kienchow	9	Laohokow	9	Pingyanghsien (Juian)	
Shansi—		Kiangsi—		out-stations	34
Linhsien	4	Sinfenghsien	4	Chuchow and out-stations	20
Luanfu and out-stations	9	Kanchow	22	Lungchuan out-station	13
Juichenghsien	2	Yuanchow	1	Yunhwo and out-stations	27
Chihi—		Changshu	4	Yenchow and out-station	6
Shuntehfu	7	Ningtu and out-station	7	Chuchowfu out-station	3
Honan—		Nanfeng and out-station	7	Hunan—	
Kaifeng	12	Anhwei—		Hungkiang	9
Kwangchow	1	Anking	3		
Kiangsu—		Chengyangkwan	4	Previously reported (1914)	346
Kaoyuchow	2	Chekiang—			2,425
Szechwan—		Fenghwa out-station	3		
Kwanhsien out-station	10	Ninghaihsien out-stations	17	Reported in error Wenchow	2,771
Kweichowfu	3	Tientai and out-station	2	(June number)	5
Yunnan—		Taichowfu and out-station	6		
Yunnanfu	10	Taiping and out-stations	41		
Sapushan out-station	6	Sienku and out-stations	15	Total	2,766

Monies acknowledged by Mission Receipts, August, 1914

PHILADELPHIA

TORONTO

MISSIONARY AND GENERAL PURPOSES				SPECIAL PURPOSES		MISSIONARY AND GENERAL PURPOSES				SPECIAL PURPOSES	
Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
1-514....	\$25 00	14-540....	\$400 00	5-520....	\$30 00	4-625....	\$ 5 00	17-654....	\$15 00	4-626....	\$2 00
515....	10 00	541....	5 00	521....	25 00	627....	1 00	655....	2 00	5-628....	12 00
3-516....	5 00	15-543....	5 75	522....	4 00	5-629....	18 50	656....	30 00	6-631....	100 00
517....	25 00	544....	6 00	10-529....	5 00	630....	4 67	18-657....	1 00	635....	6 25
518....	2 50	19-545....	8 20	530....	200 00	6-632....	5 00	658....	25 00	8-637....	5 00
519....	3 00	547....	2 30	531....	25 00	633....	5 00	21-661....	5 00	11-645....	26 00
6-523....	1 00	548....	4 70	534....	5 00	634....	2 50	662(Anon.)	1 00	19-659....	10 00
524....	2 00	549....	1 00	12-538....	10 00	7-636....	5 25	24-664....	5 00	660....	10 00
7-525....	416 66	550....	21 00	14-542....	75 00	8-638....	5 00	665....	10 00	24-663....	13 00
8-526....	10 00	551....	1 00	19-546....	4 00	639(Leg.)	764 30	25-666....	5 00	25-667....	35 00
527....	5 00	20-556(Int.)	62 50	552....	60 00	640....	10 00	26-669....	10 00	668....	6 25
528....	5 00	22-557....	50 00	20-553....	25 00	10-641....	10 00	671....	5 00	26-670....	52 00
10-532....	15 00	558....	15 00	554....	5 00	642....	3 00	27-672....	3 00	27-675....	5 00
533....	2 00	26-559....	10 00	555....	60 00	643....	3 00	673(Int.)	100 00	29-676....	10 00
11-535....	10 00	27-561....	14 00	26-560....	10 00	644....	5 00	674....	25 00		
536....	3 92	28-562....	5 00	31-564....	15 00	11-646....	10 00	29-677....	25 00		\$292 50
12-537....	25 00	31-563....	93 75	565....	37 50	647....	1 35	31-678....	1 00		
539(Int.)	62 50			566....	20 20	648....	4 00	679....	3 00		
		\$1,333 78				14-649....	5 00	680....	1 00		
					\$615 70	15-650....	5 00	681....	1 00		

SUMMARY

From Philadelphia—

For Missionary and General Purposes.	\$1,333 78	
For Special Purposes	615 70	
	<hr/>	\$1,949 48

From Toronto—

For Missionary and General Purposes.	\$1,164 57	
For Special Purposes	292 50	
	<u> </u>	1,457 07

Previously acknowledged in 1914	47,131	54
	<hr/>	
	\$50,537	89

Information for Correspondents and Donors

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

FORM OF BEQUEST

I give and bequeath unto the China Inland Mission (see note) the sum of dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

NOTE

In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario,"

FORM OF DEVISE

I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances in fee simple, for the use, benefit and behalf of said Mission forever; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

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reader concerning the lives of the Old
Testament saints who offered
prayer to Jehovah.*

By

HENRY W. FROST

CLOTH, \$1.00, POST PAID

The best way to learn how to pray—aside from praying—is to contemplate the lives of those who have prayed. . . . To see and hear a man pray is to have the lesson of prayer reduced to its utmost simplicity, and at the same time, to have its effect raised to its highest power. We ourselves do best when we have the vision of others doing their best. This is the potency of personal example and influence.

So it is our purpose to meditate upon prayer. But we are going to do this by meditating upon the lives of those who have prayed. Passing chronologically through the record of the Old Testament, it will be our sacred privilege to gaze upon this and that saint as he is upon his knees before Jehovah, to look into his upturned face and to listen to his outpoured petitions. And in this secret place, and holy exercise, even while we seek to learn how to pray, may we too bend the knees in prayer—and pray!

—From Author's Introduction.

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CHINA INLAND MISSION

64 W. Chelton Ave., Philadelphia, Pa.

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CHINA'S MILLIONS

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PHILADELPHIA, PA

TORONTO
OCTOBER, 1914

MISSION OFFICES
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JEHOVAH-JIREH

CONTENTS:

"THE PEACE OF GOD."

—By Marshall Broomhall, M.A.

"INTERCESSORY FOREIGN MISSIONARIES."

BEGINNING MEDICAL MISSIONARY WORK IN KWEI-CHOW.

—By Dr. E. S. Fish.

IN A SHANSI HOSPITAL.

THE HEALING OF FEUDS.—By Dr. John A. Anderson

SOME "THINGS AS THEY ARE" IN CHINA.

HOSPITAL OF THE LIEBENZELL (ASSOCIATE) MISSION

AT HUNGKIANG, HUNAN.—By Dr. E. E. Witt.

TIDINGS FROM THE PROVINCES.

EDITORIAL NOTES.

DONATIONS.

THE ENTRANCE TO THE
HOSPITAL COMPOUND AT
TAICHOW IN CHEKIANG

DR. ANDERSON (WITH A
CHINESE CAP ON HIS
HEAD) STANDS IN THE
GATEWAY WITH ONE OF
HIS SONS AND SOME OF
THE HOSPITAL STUDENTS
AND HELPERS. A
PATIENT (WITH STICK
AND SACK) AWAITS AD-
MITTANCE



THE DETAIL OF THIS EN-
TRANCE INCLUDES THE
CHARACTERS FOR "CHINA
INLAND MISSION" IN THE
TRIANGLE AT THE TOP,
"HOSPITAL FOR ALL" IN
THE HORIZONTAL PANEL
JUST BELOW THE TRI-
ANGLE, "HOPE, LOVE,
FAITH" ON DISCS AND
HEART FLANKED BY THE
FORMS OF TURTLE DOVE
AND PIGEON. THE AC-
TUAL LINTEL OF THE
DOOR HAS CARVINGS OF
VINES AND IN THE HIGH
OPEN-WORK PANELS ON
EITHER SIDE MAY BE
SEEN CARVINGS OF BIRDS
IN TREE BRANCHES.
THESE SYMBOLS HAVE
MUCH SIGNIFICANCE FOR
THE ORIENTAL MIND.

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

General Director,

D. E. HOSTE, SHANGHAI, CHINA.

Director for North America,

HENRY W. FROST, PHILADELPHIA, PA.

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Rev. Robert Wallace, London, England.

Prayer Meetings on behalf of the Work in China connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., Church of Atone- ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Germantown, Pa., 235 School Lane	Weekly, Saturday, 4 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Niagara Falls, N.Y., 562 Third Street...	Monthly, the 3rd Tuesday, 3 p.m.
Buffalo, N.Y., German Y.M.C.A., Cor. Genesee and Davis Sts.	Monthly, the 3rd Tuesday, 8 p.m.
Ventnor, N.J., 14 South Sacramento Ave.	Weekly, Friday, 3.30 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St...	Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.	Monthly, the 2nd Monday, 7.30 p.m.
Detroit, Mich., Highland Park Rescue Mission	Monthly, Fri. before 1st Mon., 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch. Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Burr Mission, Wentworth Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.	Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard..	Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Fergusson, Mo., Presbyterian Church ...	Weekly, Saturday evening.
Louisville, Ky., 512 West Kentucky St..	Weekly, Monday, 7.45 p.m.
Palestine, Texas	Monthly, the 2nd Wednesday evening.
Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission..	Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.	Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.	Monthly, the last Monday, 8 p.m.



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IN CANADA:

507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, OCTOBER, 1914

"The Peace of God"

BY MARSHALL BROOMHALL, M.A.

"Be still, and know that I am God."—PSALM xli: 10

"Let not your heart be troubled: ye believe in God, believe also in Me."—JOHN xiv: 1

IN every time of trouble the Christian instinctively turns to the Book of Psalms or to the words of Jesus. In the one case he finds comfort in the comfort wherewith God comforted His tried servants of old; in the other he finds strength and peace in the final and authoritative utterances of the Divine Man of Sorrows, who for our sakes became acquainted with grief. We turn therefore at this time of trial to the inspiring message of the forty-sixth Psalm, and to the "comfortable words" of the Lord Jesus, as recorded in St. John's Gospel, both of which remind us that the place of rest and peace is to be found in God Himself.

There is no need to enlarge upon the magnitude of the present crisis. It is the one great overshadowing cloud of Europe, and we may say of the world. All persons are more or less affected. To many it comes to break up the loved family circle, to tear husband from wife, father from children, and brother from sister. To all it comes as an almost overwhelming national trial, affecting neighbors, friends, and the fatherland itself. But beyond all these things it brings to those who are citizens of a better country, grave problems connected with the coming of that Kingdom which has no end. The war, sad to say, imperils the two great Protestant nations of Europe, and those most to the fore in the evangelization of the world. It makes antagonists of those nations which possess a glorious Protestant heritage and are most closely allied in the extension

of the Gospel abroad. Who can sing to-day Luther's grand paraphrase of the forty-sixth Psalm, "A safe stronghold our God is still," without feeling the

pathos and pity of the situation. The war, too, threatens the welfare of not a few mission stations in Asia and Africa, for Germany spends nearly half a million sterling annually in foreign missions, not to speak of the work which centres in Great Britain. It sets before the heathen world the grievous spectacle of so-called Christian nations engaged in most bitter and relentless hostilities, and justifies too sadly the caustic words of one of China's greatest statesman, Li Hung Chang: "The French hate the Germans and the Russians kill the Jews, but they are all Christians when they come to China!"

The contemplation of the situation from any standpoint, whether the personal, the national, or that of the Kingdom of God, fills us with the most poignant sorrow and distress. It is a time of

trouble of surpassing magnitude, when we feel like the Psalmist: "I am so troubled that I cannot speak." And yet this is the time to remember that we have been distinctly bidden by our Lord and Master, when we hear of wars and rumors of wars: "See that ye be not troubled." Such a command is contrary to all that is human. How prone man is to be troubled and fearful is proved by the oft-repeated command: "Fear not," addressed by God to His best and strongest servants, whether in the old or new dis-

COMMISSIONED

"As the Father hath sent me, even so send I you."

Out of the realm of the glory-light,
Into a far-away land of night;
Out from the bliss of worshipful song,
Into the pain of hatred and wrong;
Out from the holy rapture above,
Into the grief of rejected love;
Out from the life at the Father's side,
Into the death of the crucified;
Out from high honor and into shame,
The Master, willingly, gladly came;—

And now, since He may not suffer
anew,

As the Father sent Him so sendeth
He you!

H. W. F.

pensation. The secret of peace is, as the two verses which head these few lines show, by looking away from man and all human surroundings to God Himself, who is God over all, blessed for ever.

No stronger figures of speech expressive of trouble could be found than those employed in the forty-sixth Psalm. The Psalmist appears to see the very earth changing around him, and the mountains sinking into the midst of the sea, as though the Creator's command, which gathered the waters together into one place and made the dry land appear, were being reversed. Yet at such a time he can remain fearless, because God is his refuge and strength, his very present help "in the great straits" into which he had been brought, to follow the reading of the Vulgate.

This supreme sense of God made His servant superior to the most adverse circumstances of life, for he believed that if God swept away that which was everything to him, He would leave something greater and more glorious in its place. It is therefore at such a time as the present that we need a fresh and fuller realization of God. Since God be God, His will and His glory must ultimately prevail. To think otherwise is, like the Psalmist, to let our own "infirmity" interpret life. We must remember God's works of old, and muse upon His doings, and we shall find that though we may have to say "God's footsteps were not known," yet none the less "He led His people like a flock by the hand of Moses and Aaron." Let us then to-day, in the midst of all the clash of arms, remember God's word, "Be still and know that I am God."

There are many problems and perplexities facing the Mission at such a time as this. When unprecedented blessing is being experienced in the mission field, the very existence of Missions having centres in Europe seems menaced. We are tempted to ask: "How can the financial needs of the work be supplied?" or "How will these troubles affect the distant countries of the world?" To these and many

other questions we can give no answer, but God can. Our prayer is the prayer of Jehoshaphat: "We have no might, neither know we what to do, but our eyes are upon Thee." Our strength is to sit still, to be still and know that God is God.

Some have thought that the forty-sixth Psalm was the Psalm sung by the Levites who sang unto the Lord at the head of Jehoshaphat's army. Others refer the Psalm to the time when Sennacherib's host was destroyed. The original occasion really does not matter. The words are of everlasting import and for all occasions. Let us then in these dark days rejoice that "the Lord of Hosts is with us," and that "the God of Jacob is our refuge." Let us seek in the light of this truth to face each day the appointed task of doing or of suffering, with the words of the Lord Jesus, to whom all authority in heaven and earth is given, ringing in our ears: "Let not your heart be troubled, ye believe in God, believe also in Me."

"Intercessory Foreign Missionaries"

"Intercessory foreign missionaries" are those who labor *in prayer* for missions, even though they kneel upon "home" ground rather than upon the actual soil of a "foreign" land. In connection with our own Mission, the name "intercessory missionaries" has been applied specifically to certain Christian friends who have asked to have some particular missionary in the field assigned to each of them, in order that the praying friend at home may hear from the one in the field and so learn of the special needs for which intercession is most desired.

The intercession asked may be for the breaking down of opposition, for the conversion of some who have given partial heed to the Gospel, for the spiritual growth of newly confessed Christians, for the restoration of some church member growing cold, or again, for more workers to meet the opportunities crowding upon the missionary—or lacking these, for the missionary's own health and strength to undertake more labor.

Those at home can indeed have an important part in mission work, if they will thus be "helpers together" with those at the front. It is very practical co-operation.

We truly wish those at home who believe God hears and answers prayer would enlist thus in foreign work, by letting the Mission's Secretary (at either Philadelphia or Toronto) know of one's willingness to be linked in service with someone in the field. The Secretary will name a worker with whom the "intercessory missionary" will be privileged to correspond directly.

It is a sacred obligation, as well as a blessed privilege. Those who desire to begin should count the cost of *continuing*. Paul, from heathen Rome, sent to the Ephesian Christians just such a call for co-operation, namely, that they should "*pray always* with all prayer and supplication in the Spirit, and watching thereunto with *all perseverance* and supplication for all saints; and *for me*, that . . . I may open my mouth boldly to make known . . . the Gospel."



A GROUP OF HWA MIAO AT ANSHUN, KWEICHOW
Photograph by Dr. W. T. Clark

Beginning Medical Missionary Work in Kweichow

From letters and diary of DR. E. S. FISH, Anshun, Kweichow

RELATING experiences of the first medical tour amongst the people he had "come so far to serve,"—a tour on which he was absent six weeks or more, traveling six hundred miles on horseback, visiting many Miao villages, and treating between twelve and fifteen hundred patients,—Dr. Fish trusts "that many Christians may be led to pray more earnestly for these aboriginal tribes, especially for those still 'sitting in the darkness and in the shadow of death.'" "Not forgetting," he adds, "a very small number of us from a far country who, though not of them, have nevertheless cast in our lot with them, for their sake and the Gospel's."



IN THE MIAO COUNTRY OF KWEICHOW
Photograph by Dr. E. S. Fish

The party included Dr. Fish and Mr. J. R. Adam of the China Inland Mission, a native evangelist, an escort of four or more soldiers (varying from time to time), and a number of coolies, making a company, all told, of over twenty. "Notwithstanding the early hour and unfavorable weather," the Doctor records, "quite a number of Christians gathered at the chapel to see us off. After a hymn and prayer, we mounted our horses and set our faces toward the tribes living far away among the mountains."

Rains prevailed daily for a week at the outset of the tour, drenching rains that proved the Doctor's "water-proof" coat from home absolutely useless, and on the very first day soaked through three layers of waterproof material during a "cloudburst" of a quarter of an hour. The inclement weather frequently drove the party to shelter, usually in a Chinese inn, or a Miao home.

"The Miao houses," writes the Doctor, "are built usually with three compartments; at one end is the living room where a hole in the mud floor serves as stove, the vegetables, etc., all being cooked in a large iron pan over the fire; then, there may be some sort of a box or chest for grain; usually a shelf of some description; and a few boards resting on two blocks of wood serving as a bed,—or in place of this a sleeping mat and a few rags in one corner. In the middle compartment may be found the farm implements—such as they are—the stones for grinding corn, the weaving loom, etc. The third part of the house is reserved for the animals. The partitions are frequently low, and made of branches woven together. I have occupied a bed in the middle compartment in very close proximity to the pig pen, but one readily becomes accustomed to these accommodations."

The Miao villages lie for the most part in a mountainous country. "The people have small patches of land on the tops of these hills, and it is pathetic to see them (men and women) carrying their loads up these steep inclines. Day by day, also, the cattle are driven

to the hill-tops to graze."

"About eleven years ago, in a spot amidst two of the highest ranges of these hills, there was a large heathen festival. Here it was told that foreigners at Anshun (eight days' journey away) had come to teach the Miao. And, 'strangest of all, they wanted no money!' The Miao 'had the doctrine pretty well mixed up and thought Jesus was an earthly king.' However, that was in the early days. To-day, there are many consistent Christians among the villagers who were present at that heathen festival, and now on this site is a large new chapel they have built. One could not but feel that he was standing on sacred ground. The Gospel has continued to work, and its influence has extended for miles in every direction. Heathen practices have been given up, and instead, services are held in the chapel every night. One cannot but be impressed with the simple faith of these people, and with their whole-hearted service.

"It was a very interesting sight to see them coming to the meeting in the evening, each one carrying a handful of pine chips which, lighted, served as a torch. And in the chapel, upon a stone slab, was a pile of these chips renewed from time to time, the men taking turns in providing the fuel.

When these people hear of the coming of the missionary to a central point, they gather together, "many from villages forty to sixty li away." They often kill an ox "in honor of the event. In fact," says Dr. Fish, "every place we went to they did the same thing, except once or twice it happened to be a goat or sheep. At first one feels a little unwilling to have them kill their animals thus, but then these poor people themselves very seldom have any meat to eat, and it does one good to see how they enjoy it on these rare occasions. The preaching," he continues, "was in Miao as well as Chinese. They sat for hours at a time listening to the story of a Savior's love. When it comes to singing, these people surpass any that I have heard at home. They are naturally musical, and they sing

with all their might. The last service over, they continue to sing far on into the night. The earnestness of these people, the simplicity of their faith and their devotion to the Lord are very real. You may see them coming over the hills carrying on their backs the small children and mats made of goat's hair, on which they sleep, with their buckwheat cakes and perhaps a few big yellow cucumbers in a basket hanging from the waist, trudging over stony roads to the little 'Happy Sound,' or Gospel hall to learn more of the 'Doctrine' which has done so much for them.

"Indeed 'it was not always thus' with them, but born and raised in heathen homes, with surroundings of which you can have no conception, not many years ago they knew nothing else than to worship demons and to seek to appease the wrath of innumerable evil spirits. The young men were given over to the vilest passions and the most debasing practices. The old men were enslaved by strong drink, and had fallen to the lowest depths of human depravity and sin. But when one thinks of the women and girls—no word can ever describe their sad condition, for alas! it is upon them that the heaviest burden of heathendom falls. I do not know of anything that has affected me more than to hear a large number of these young women and girls sing such old familiar hymns as:—

There is a fountain filled with blood

Drawn from Immanuel's veins:

And sinners plunged beneath that flood,

Lose all their guilty stains.

The Doctor did not have to "work up a practice." For instance, as his diary relates, "This afternoon I was busy attending the sick till it was so dark that they could not see the ladder reaching to my loft, so I forbade them to come any longer for fear of an accident. I told them to come back in the morning. I arose early—about five o'clock—hoping to have a quiet time by myself before the duties of the day began. However, it was to be otherwise, for I had no sooner arisen than patients began to come and continued all day long. With the greatest difficulty was I able to get away for meals. For over twelve hours I was just as busy as I could be. When I returned from dinner they were lined up outside the door for a considerable distance, while the inside was packed with men, women and children waiting for a chance to press their way up the ladder where I was at work. I must have seen nearly four hundred patients."

In another place, at the close of the same week, "as soon as I had spread out my bedding and made necessary preparations, I began to examine the patients who had already gathered to await our arrival. There was one continuous stream all day. While here we received our first mail. I sat down on a bench to read my letters, but was soon completely surrounded by those in need of help. One man handed me a fowl, another came with a basket of eggs. This proved too much, and I arose and took my place where for three days I sought to minister to their needs.

"The fees received on this trip amounted to something like this:—Over 1,000 eggs, over 100 chickens, corn, beans, sugar, honey, peaches, pears, ducks (1 or 2), egg plants, apples, beef, pork, etc., in great abundance, a little silver and a few cash! At one place I received over five hundred eggs—by actual count. I

estimated that I treated twelve to fifteen hundred patients during the six weeks. Sometimes I would scarcely have a chance to dismount from my horse before some mother would be holding a baby up for me to see, or an old man would be begging to have his sight restored, or some disease treated.

"One evening, two men came to ask for medicine for an old couple and a child. I said I would go to see them. Our path led through corn fields, over stony bits of road, down the hill-side, till finally, crossing an old stone bridge, we arrived at the humble home. One of the men pushed open the brush door and told me to enter. In the centre of the room was a smouldering fire—the only source of heat and light. At first I could see but two persons, an old man and a young man, sitting opposite each other in the characteristic squatting posture. Then, as my eyes gradually became accustomed to the dim light, I saw an object across the room but could not make out what it was. As I was about to step forward, I looked down to make sure of my footing. I turned back a bit of ragged old rug, and there lay a boy about nine years of age with his back turned towards the fire. Not a particle of clothing covered his body. It was most pathetic to see a child of such tender years lying thus upon the damp mud floor in the grip of a disease. He resisted strongly every effort made to examine him. I paused a moment, then carefully covered him again and left him as he was, for the simple reason that he was in the best place that his home could afford. Then with careful tread I made my way over to the object which had attracted my attention before, but which I could not believe was a human being. Turning back another ragged and filthy rug, which had evidently seen many years of service, I beheld a sight I shall never forget—a woman lying there, dying. She, too, was lying on the damp ground, clad in the scant remnant of what was once a garment. Her hair was dishevelled, her form emaciated, both eyes glued together with a copious discharge, and her four limbs so entangled that I could scarcely find a place to put my stethoscope on her chest. She made no resistance. Once she tried to speak, but her strength was too far gone. Already she was entering that 'Land from whose bourn no traveler e'er returns.'

"Having examined the two men, I was about to leave, but stood for a moment at the door. As I gazed upon the representatives of three generations, it seemed as though I never realized before what claims these people have upon me. How appalling their poverty! How great their need!

"I was a little surprised to find the man who had escorted me to the house, standing by my side weeping. Why? Because that woman lying in such a pitiable condition was his mother.

"As we walked slowly back through the corn-fields and along the quiet, unfrequented pathway, I could not help thinking of all that I had just seen, and asking myself the great unanswerable questions of human life. Why was it that when I first saw the light it was not through the open end of a Miao hut? Why had I been born in a land where the only true God is known by all and loved by many, while others are left to grope along in the darkness of a

starless night, knowing not at what they stumble, sacrificing to demons, burdened with superstitions and fears—"having no hope and without God in the world?" I do not know the 'Why?' but I believe I caught a glimpse of my personal responsibility that night such as I had not before.

"While giving the son medicine, I spoke to him of the Great Physician and of the 'Land that is fairer than day,' where 'God shall wipe away all tears from their eyes: and there shall be no death, neither sorrow nor crying, neither shall there be any pain: for the former things have passed away' (Revelation 21:4). I was grateful to learn that his mother was trusting in the finished work of our Lord, Jesus Christ—the only Savior of men, whether found in a Miao hut or in the palace of a king.

"After traveling six weeks, we were suddenly arrested by news of over five hundred robbers in a cave commanding the main road. We would have walked right into this trap but for a warning received the evening before. Although constantly in danger of robbers, this was too large a party for us; so acting upon the advice of the native Christians, we turned back.

"We had passed robbers, 'armed to the teeth' and lying in ambush; we had gone over dangerous roads with sometimes, indeed, but a step between us and death, through long stretches of desolate wilderness, the natural abode of wild animals, through pouring rain and over narrow passes, fording swift and dangerous rivers which every year exact their toll of human life. As one thinks of all these dangers, seen and unseen, through which we have come, one cannot but realize that our deliverances have been many.

"Perhaps some day when we are permitted to look back over our lives with a keener vision and a more perfect knowledge, we will find that we owe much to the faithful prayers of God's children—though separated from us by half the circumference of the earth.

"As I consider what I have seen during this tour, I cannot but thank God for the prospect of having even a small share in this great work. This is the day of opportunities. To the medical missionary the door is open wide—perhaps as never before. Wherever we went, I had access not only to the great masses of the poor, but also to those in the very highest positions—civil and military. One of them invited me to stay several days in his yamen as his guest. He promised to send a military escort with me when I went. When I told him that I could not stay because I was busy studying their language, he offered me a quiet room where I could study, and even said he would get me a teacher! And yet, this man knows nothing of the Gospel—in fact, his mother was even then building a shrine for idolatrous worship. Nor was this an isolated case—merely one of many that I might mention.

"What golden opportunities! what tremendous responsibilities! It has been my great privilege to open the first hospital in this entire province which has an area one and a half times as great as that of the state of New York and with a population variously estimated at from twelve to eighteen millions!

"Great as the medical need is, it cannot be com-

pared to the spiritual darkness, which is appalling. There are villages almost without number, walled cities not a few, with no one to tell them of the true God or of Jesus Christ our Lord. Our hospital and dispensary work must ever be secondary in importance to the real needs of the people. While doing all that is within our power to alleviate their suffering, to heal their diseases, we must never forget that we are here, *primarily*, as ambassadors of our Lord Jesus Christ; and may He give us the needed grace to enable us to be successful 'fishers of men,' that when the day's work is done it may be 'well done.'

"On my return from a shorter trip at a later time, I was asked to go and see a young girl of fifteen years who had a very serious disease. When I learned that the parents had waited with much anxiety for my return and that they had called in no native doctors, I was greatly impressed, for that is not the way they do here. I went, and to be sure, she was very seriously ill, with no less disease than pulmonary tuberculosis. In China great numbers die of this dread disease, especially young girls of that age. They have no resistance, and go off very quickly. I went to work and to prayer, and as I found we were losing ground as long as she was in her home, I invited her to come to the hospital, and so opened the women's ward for this our first in-patient. We spared no pains, and yet it seemed as though we were going to lose our little patient. I just cried to God!

"Our prayers are being answered in a wonderful way. To-day for the first time her temperature has touched the normal line, and she is doing nicely. I simply can't tell you what this means to us. The eyes of the whole city are upon us. The people know the hopelessness of this disease, especially among girls who are not allowed outside. She belongs to one of the best families here. Her home is also one of the deepest-dyed heathen homes, with idols, ancestral tablets, burning incense, etc., very much in evidence. She has shown a great interest in the Gospel story, and being able to read, will soon get to know much about the doctrine. Her younger sister and a lady relative are also staying with her, both of whom are very friendly towards the Gospel. In short, I am believing that the result of this case will be very, very far-reaching, not only in a medical way, but much more spiritually. And after all, this is just what I have been praying for—that from the very first our work might be owned and blessed of God. Will you not join your thanksgiving with ours here?

"The girl is much attached to us, and tells me that when she is well she will stay and help. Now, I need two or three Chinese girls to help in the hospital, and have prayed for such. Perhaps it is the Father's plan to have as my assistant this one (among others), whose life we have saved and who has come to a knowledge of Christ in the very building in which she is to serve others. Really this place is like holy ground. I feel as though I must tread cautiously, for the presence of God is here. A dear Christian girl, of heathen home, training and surroundings, brought to Christ through our humble medical ministry and the prayer of many, and then to be a servant to others struggling for light where once she herself was! It is enough! My heart is just too full to write more."

In a Shansi Hospital

Extracts from a report of "Two Years in the Wilson Memorial Hospital, Pingyang, Shansi"

BY MRS. JOHN C. CARR

IF we say that the year 1913 has been a time of consolidation and routine, please do not mistake these words for dulness! We have been thankful for the peace and quiet of these months, with their opportunities for uninterrupted work.

It may be well to explain that a feature of the work here is the smallness of out-patient attendances, and the relatively large numbers of more or less serious hospital cases. Of crowded clinics we really know nothing; a scattered district and largely agricultural population does not make for this, but a group or cartload of villagers, ready prepared with bedding and a string or two of cash to meet their board expenses, is a frequent sight, while the request "Oh! Doctor, won't you 'cut' me?" shows a trust in Western surgery which is very reassuring!

From the evangelistic standpoint in-patients do "pay." Long days spent in hospital with Christian friends all round, the daily service for those well enough to attend, and perhaps best of all the quiet talks each night in the wards, after supper and before the doctor's evening rounds—these are the opportunities to which we look with confidence and hope. And here too lies one central need, that of every worker in the hospital, whether Chinese or foreigner, being so truly possessed of the Holy Spirit, and by a deep passionate love for souls that such opportunities are taken hold of, and used to the utmost limit of their possibilities.

Then another feature of last year was the building work satisfactorily put through, and now, not only can we accommodate some hundred in-patients and their attendants, but rooms for evangelists, students, doctor's office, isolation court, kitchens, laundry, and even that much-needed coal-hole, have become solid facts! all indeed except the operating theatre and some shelters for patients suffering from tuberculosis. Our aim has been to provide as much accommodation as possible, building in a simple, semi-Chinese style, so that while comfort and airiness are assured, all who come may feel themselves "at home" in their surroundings. The women are still housed in their temporary quarters, the Bible School premises kindly lent us all these months by Mr. W. P. Knight, but, if all is well, this spring and summer will see more grey buildings in course of erection.

We asked some of the Chinese assistants to add their quota to this report, and although that innate love for the flowery which stamps their effusions makes us hesitate to print them, perhaps the closing sentences of one writer may fitly end this section:—"Now I will say something in which there is room for glorying. (Ah! no idle flattery is this!) *East and West with united heart* are fighting, yea, conquering the Devil, and doing a work that will endure—no flimsy, flippant business. We hope that the leaders will pray to God to have pity on Pingyang, and make our church and hospital to flourish and succeed abundantly. That the eyes of all must be enlightened

by the Light, and the hard rock made to live, is the earnest desire of the writer who makes you a bow and takes leave."

BY DR. GEORGE E. KING

Picture a plain, twenty miles broad, on each side bounded by mountains, brown and scarred with the age-long war with water and ice. From north to south flows a river that meanders its way from side to side of its bed, to the no small damage of crops. Put on the eastern bank of the river a city with massive walls, four-square and grim. Enter any of its gates and you find yourself to your astonishment still close to fields and ruins, for the town has shrunk, like a dried nut in its shell, and within its walls, hares and foxes, and pheasants, may sometimes be met with. One might linger on the history of the place, but your object in coming to Pingyang is to see the Hospital. So make for the Hospital, driver! and along we bump, till you find yourself winding into a lane, and drawing up under the hospitable glow of a lantern, where Dr. and Mrs. Carr stand on their doorstep to greet you. The hospital lies 200 yards off, on the very outskirts of the living part of the city. This combines the advantage of fresh air with accessibility to the centre of the city.

Now can you put yourself in the place of a Chinese patient coming to hospital for the first time? Try and look at things through his eyes, and thus indeed to "Think Yellow."

First there is the making up of one's mind to go; the long ponderings, the applications to various Chinese doctors. Why do you decide to go in the end? Probably because someone who has been tells you how good it is. Others of your family are nervous about your going—fear the foreigners, fear the ridicule of your neighbors, fear they know not what. Then at last you start, taking your bedding (that is one quilt), and some money with you. You arrive at hospital and, if too early, wait, which is probably of little moment to you, as you do not set much store on saving time. So you squat in the archway under the gate, and eat peanuts and melons, and oil-tea, as season and taste demand, tempered by your own untrained medical instinct, which tells you that according as your disease is "hot" or "cold," you must cool it down (as with melon) or warm it up (as with oil-tea).

At last the Registrar's window opens, and there appears an elderly man with a wrinkled square face—and a steady determination behind it, for the matter of that. This is the Registrar—a true-hearted man and an earnest Christian. He asks you for 2½d., and tells you that for this sum you can be seen three times. Then he points you to the chapel across the court, and you mount its steps and enter, not a little abashed by the strangeness of the situation. You look round for the doctor, but someone shows you a form and you sit down. Gradually you wake up to certain facts. First that there are a lot of other sick folk like yourself in the room. This gives you more

confidence. Second, that the room is ablaze with pictures. Third, that an elderly man is talking in a general way to you all. Later on it dawns on you that he is talking about a picture of a man with some remarkably well-fed sheep. He is saying, "Are not these sheep sleek and happy? Why? Because they have a good shepherd. Is not this good? Wouldn't you like to become this kind of a person, sleek and happy too? It all lies in your coming to the Good Shepherd." He adds: "Do you know Mr. Poplar, once a soldier, a regular bad lot, a gambler and an opium sot? He believed in Jesus, and now truly is changed into another likeness." No, you don't know him, but a soldier, also a patient, by your side does and says out loud that the preacher is right about old Poplar. Another man rises. He was a beggar, living in a temple. (Temples are the resort of the homeless in China.) He tells his own story, how he found light and rest.

Suddenly a side-door in the chapel opens, and a bright and intelligent lad of eighteen appears, one of our hospital assistants, who calls out, "One, two, three, four, five!" which means that the patients are to go in the order of their tickets. So you sit patiently till your turn comes, and then file into a large room in the middle of which sits the doctor at a desk. Your innate politeness requires you to go up to him at once, and show your respect. Probably you do so by asking his "precious" name. Then you are constrained to a seat, while the examination of the patients proceeds. Some are ordinary ailments; others, the mere European might find rather unusual, *e.g.*, one man brings his symptoms written out, seriatim; a selection from them is . . . that the upper breath does not join the middle breath . . . that the right arm is numb while the left tingles . . . that this comes every time patient loses his temper (now you understand why I did not suggest that this was your own case) . . . that the ear is turned round (*i.e.*, deaf, for if the wrong side of the drum got out you would be deaf, wouldn't you?) . . . that the eyes are melted (which means indistinct) . . . that the entire frame pours out a false perspiration, etc., and all this in one poor body! Puzzle: *Medical friends, what was the matter with that patient?*

Then your own turn comes. Think of what the doctor does not do! He only feels one of your pulses, and does not insist on your arm being first

pillowed on a cushion. He taps your chest, and puts his ear at the other end of a tube to hear. He takes far more interest in examining your chest than in whether your medicine is swallowed down with hot or cold water. Then he passes you off, either to a waiting-room for medicine or into another room for the dressing of surgical cases, where, oh! horrors! ulcers are freely exposed to the air, whereas you have known all your life that the proper thing for any sore was to seal it up with sticky plaster. If you are a case for admission to the hospital you return to the Registrar, and it being now dinner-time you settle down to a bowl of macaroni, with a little marrow in it. One patient near you says, "A fine doctor." Another takes a long pull at his medicine, thereby taking enough for six doses. A grumbler says, "They didn't tell me when or how to take my medicine," which is probably not true, but may serve to remind you to pray for us all, and for all our helpers, that all *healers* may give themselves to their *healing*. And most go away with some book or token that they have been within sound of the Gospel. And as you will see from other parts of this report, not a few find the priceless Treasure of which we are the bearers.

BY JOHN C. CARR, M.D.,
M.R.C.P.E.

Those who have followed the recent happenings in the Far East will realize to some extent how different in

many ways is the China of to-day from that of only a few years ago. The Revolution was accompanied, here and elsewhere, by a marked facilitating of intercourse between educated Chinese and the foreigner, and for a time it seemed as if "Young China" was to wield the sceptre. Now, however, the political horizon has changed, and that with dramatic swiftness. Parliament has gone—the "Presidential system" is rapidly strengthening its stakes in the capital, and probably few would care to predict with any degree of certainty what is to happen within the next ten years. It is an era of surprises, upheavals, and daring crimes; only yesterday did we hear that a new hiding-place had been found for dynamite, in the cigarette! now so common in all parts of the Empire. Railways have been projected, traversing the length and breadth of the land along the more important trade routes, and are being quickly constructed. The telegraph connects all together as in other parts of the world, so that an event in the Far South is known in



THE STAFF OF THE WILSON MEMORIAL HOSPITAL AT PINGYANG, SHANSI. SEATED IN THE CENTRE ARE DR. AND MRS. CARR IN EUROPEAN DRESS AND DR. KING IN CHINESE DRESS. THE REST ARE ASSISTANTS AND HELPERS

Photograph by Mr. Marshall Broomhall

the equally Far North almost as soon as it has happened. Even the flying-machine, now a familiar spectacle in Europe, has startled and amazed the gazers on the Peking plains. Looked at in the light of the whole, our little work seems small indeed, but if God be with us, and His Spirit is the controlling power, souls should be won for His Eternal Kingdom, and why not men of intellect and talent raised up to be beacon lights in the darkness?

We are hoping this year to extend the influence of the medical work by means of far and wide advertisement, the hospital aims and regulations being printed and distributed in the form of handbills. We have conceived the idea of a traveling cart dispensary—sent out with a small band of men to heal and preach for a tour, say of any length of time from

a few days to a month or so, in the outlying districts. This with a view to reaching a much larger constituency.

It is evident that our hospital here is going to be more and more a place for specialized surgical work. We do not have clamant crowds of out-patients, but we *do* have, and hope to have increasingly, a constituency of those requiring surgical aid of all stages of gravity.

May I say what a cheer and encouragement it is to us to feel that so many at home and in other parts of the world give the work here a place in their interests and prayers? We are a small part of a very big whole, and trust that the Kingdom of Christ may make progress in this part through any such service we and you may be able to render.

The Healing of Feuds

An experience of DR. JOHN A. ANDERSON at Taichow, Chekiang

The purpose of Christian medical work among heathen peoples is to win their hearts to the worker that their souls may be won to Christ. That God may place the confidence and even the dependence of a whole city's population upon a medical missionary for unusual service is shown in the following extract from a report from Taichow concerning the days of the Revolution. The medical part of the report has already been published in China's Millions.

WITH the Revolution came the defiance of the Central Power, and a consequent weakening of authority throughout China. Everywhere the lawless element became prominent, robberies increased a hundred-fold, and banditti in large bodies moved about the country, looting villages and raiding the walled towns.

While these things were happening in the surrounding district, a most serious state of affairs existed inside the city. Two of the most powerful gentry had an old quarrel, and were preparing to fight it out, but instead of meeting each other personally, they were arming their followers. As the

day of the expected fight drew near, the gravity of it filled the people with dread, and the city waited in suspense and fear. The city magistrates, mandarins and gentry had been striving for days to effect a reconciliation, and avoid an armed conflict between the opposing parties, but in vain. The dreaded day arrived and found the city panic stricken. I resolved to visit the two principals in the quarrel, and try to prevent bloodshed. Both were known to me as sensible men of more than average ability. It was clear to me that if the fight began it would lead to a condition of riot and anarchy, and that the whole city might be given up to mob rule.

A thousand men were already gathered to prepare for the fight. (A few days later I learned that several thousands more were actually mustered outside the city and were only waiting for the signal to come and fight). My first visit was paid to the principal whom I knew best. He listened most respectfully to my arguments and declared his willingness to drop the quarrel if his opponent would agree to do the same. Rev. Edward Thompson, of the C.M.S.,

kindly accompanied me to the other, and in response to our united appeal he also agreed to drop the quarrel. Thereupon, I undertook to arrange a meeting of the two contending principals, with the council of city gentry in order that peace might be ratified. The gentry were quickly convened, and accepted my invitation to meet in our C. I. M. hospital chapel. Along with these city fathers I marched along the principal street to our hospital. Here over a cup of tea I spoke of the purpose of our gathering, and commended the wisdom and patriotism of men who for the welfare of the city had agreed to drop their quarrel and unite in preserving the peace of the place.



THE C. I. M. HOSPITAL CHAPEL AT TAICHOW. DR. JOHN A. ANDERSON IS STANDING AT THE DESK; HIS WIFE, DR. I. ROSS ANDERSON, IS SEATED BESIDE HIM; NEAR THE WINDOW ARE THE MATRON AND NURSE (CHINESE) AND GROUPED ABOUT THE DOOR TO THE CONSULTING ROOM ARE THE STAFF AND HOSPITAL PREACHER. ON THE WALLS ARE TABLETS AND SCROLLS GIVEN BY PATIENTS

The council of Gentry at once took up the consideration of how to allay the fears of the people. It was already evening, and unless something was done to reassure the people, it would be a sleepless night for the city. In a few minutes it was agreed that the whole council would march through the principal streets to let the people know that all was settled. I received many expressions of thanks from these men. Not content with bowing, they one after another grasped my hand, as they thanked me for what I had done. That night for about two hours, with waving flags and lanterns, the council of Gentry, accompanied by the chief military Mandarin, and followed by a company of soldiers, marched through the principal streets, and told the people that peace was made between the two clans, and the city went quietly to sleep and forgot its fears. Since then thanks and congratulations on the success of my work as peacemaker have poured in from all quarters.

Well do I know that God is the mighty Worker, and that I have been only His feeble instrument for the preservation of peace, and the protection of the lives of my fellow missionaries and prevention of bloodshed among the Chinese in this city and district.



BIBLE SCHOOL OF CHINESE WOMEN TAUGHT BY MRS. J. A. ANDERSON.
THIS SCHOOL ASSEMBLES FOR A MONTH'S SESSION ANNUALLY

Looking back at the wondrous way God led us during these times of suspense, I feel more than ever before, how perfectly God is planning for us, and how absolutely we may depend upon Him to care for us, and to lead us aright. "Verily there is a God that worketh for Him that waiteth on Him."

Some "Things As They Are" in China

From the Report of Medical Work (1913-14) at Jaochow, Kiangsi

CASES OF INTEREST

OLD "Thunder" and his son formed an interesting couple. Last year the old man lost a son and daughter-in-law, and now he has brought to the hospital his only son, a lad of twenty, with a diseased thigh bone. "Thunder" was their surname, but a softer, simpler, more sympathetic couple you could scarcely meet. The leg was operated on, and a cure hoped for in about a month's time. The little money which the old man had got by selling part of his fields, was soon used up so they were kept on as free patients, and the old man voluntarily did some leveling of the grounds.

As weeks passed and the discharge from the wound still continued, their hopes faded, and the couple might often be seen weeping together, so the doctor had to pay occasional visits to the ward out of hours, to cheer them up.

Many a time did the old man come to consult as to whether he should take the boy home or not. The former meant the lad would not get well, and the latter meant he might die here. In either case the father had no money for the journey home. One boatman, who came to see the lad, refused to take him on his boat, lest he die on the way, in spite of the father's assertions that he could eat two basins of rice at a meal, and therefore must be a long way from the grave. He eventually took him home and we "lent" them the traveling expenses. We have recently heard that the lad died some months after.

One morning the gatekeeper came to say that a patient had been carried here on a bed, would the doctor see him? He called a student and went to see the case.

A boy of fourteen lay there, with his two hands

black and shriveled nearly to the elbow. He had also several bad wounds on his legs and thighs.

"What's the meaning of this?" said the doctor.

"The boy was obstreperous," it was explained, "and with a cousin took some money of his uncle's, and went off on a spree with it for two or three days. On their return, the father of the cousin beat both the boys, and tied them up by their arms and legs." This one was left for parts of three days. There was nothing but for both hands and arms to come off. So he had chloroform, and the dead, black members were removed. It would be difficult to see a more pitiable object than he presented.

He is an orphan, and was living with an uncle. It appears that he was very lazy, idle, and provoking, and it is very probable that his uncle never intended to injure him to that extent, meaning only to punish him. The man, however, must be a hard-hearted piece of inhumanity, for now the boy daren't go home, because the uncle says the boy has thus spoiled his (the uncle's) reputation, that he is "no good," cannot do anything to earn his living and so will be only a burden on him, therefore the best thing is to kill him right out and have done with it.

The boy's maternal grandmother brought him and remained here with him for several weeks, until he was well enough to help himself somewhat. Then the men around helped him to dress, etc. We have had some wooden hands made for him, and "a penny in the slot" tray, which is hung from his neck, and for several weeks now he has been out selling sweets, oranges, etc., and has earned barely half his board. He has been here some six months, and we feel we cannot keep him any longer, for while his food is ensured, he will not exert himself to gain more. The grandmother must try to do more for him. He is fat,

bright, and behaves himself pretty well here, but is inclined to be lazy.

We have had at least two other similar cases, only they were girls who had been tied up by the legs, and in neither case would the "friends" (!) allow amputation, so they probably died.

A USE FOR OLD TOYS

Our younger readers will be interested in little "Gang-er," which means "water-pot ear." He was so called because the fortune-teller, who was consulted at the time of his birth, calculated from his horoscope that regarding "the five elements," he was deficient in water. To make up for the lack, the baby was called "water-pot ear," thinking thereby that his liquid element might be augmented. We might think it was carried too far, for, at the age of nine, he came to the hospital with both knees, one wrist, and one ankle all swollen, and showing signs of having more fluid than they ought to contain.

He was too puny and weak to hope for much benefit from treatment, but as the boat which brought him had to go further, and would return in several weeks, he and his mother decided to stay here till its return.

A sadder face one seldom saw on such a little lad, and as the days passed with no definite signs of improvement, the mother's eyes filled easily and frequently with tears, for he was an only son.

One day the doctor gave the boy a toy. It was only a little penny thing, with a mirror on one side, and a tiny moveable mouse on the other, which by a little tilting of the plane, one could persuade to dive into a little trap, while a painted cat looked on. You all know the kind, and if next time you go down town you will invest in a few of those penny toys you see so often (we won't mind if you buy twopenny, or even threepenny ones), and send them out here, the doctor and his little patients will thank you, and so will some one up above, if done for His sake.

Well, that penny toy did a few shillings' worth of good to the boy's face and mind, if not to his legs, especially when the doctor taught him on his fingers and toes a little five-lined Chinese ditty about

"A little mouse

Ran up the lampstand

To steal the oil to eat,

He could not get down again,

So cried 'Chi-chi-ka-ka' to his mother."

The mouse toy went home with the boy, for, though the doctor said he had no mouse left for the next sick boy, he had not the heart to take away the boy's day and night playmate which had done him so much good. A colored advertisement for so and so's pills cheered him a good deal, but was not so lively and entertaining as a mouse. "Little things!" you say. Yes, but little things cause a lot of worry, and little things can give a lot of pleasure to big as well as little folk.

The doctor is on the look-out for more nice toys.

TEACHING THE WOMEN

Over and over again, the question is forced on one's mind, "How can one reach their minds and their hearts?" Some would say never mind their minds, reach their hearts. But how?

Gentle words, careful attention, their diseases at-

tended to, their wounds and sores daily washed and dressed, their stories sympathetically listened to—and the result? as far as one can see, little. They seem to take all that as a matter of course. They often remark, though in rather an empty fashion, how good we are here, their own mothers wouldn't do as much for them, etc. As soon as one seeks to show them that what they see and experience is but a small reflection of Jesus Christ's love, and that what we do, we do for His sake, and to lead them to Him, one is conscious of a feeling of coming up against a blank wall.

After explaining the rudiments of the Gospel in the simplest language possible, as one would to very young and ignorant children, my plan has been to teach them a simple short prayer of just five sentences. This year there have been several who have not advanced beyond that; it has taken the whole of their stay to get that into their heads, and as you can imagine after many repetitions. (The doctor says some of the men are almost as bad).

After they have mastered the prayer, I generally go on to teach a hymn, as the phraseology is more simple than that of the Bible. After an hour at one line, varied with explanations, illustrations, or pictures, perhaps the line can be repeated, but alas, the next day it is gone, and one begins all over again.

Pictures seem to hold their attention best, but the explanation doesn't seem to penetrate. Their minds are full of their complaints, and every five minutes or so, with some of them, one is interrupted by some question or remark relative to the physical ailment, not the spiritual. One has tried to obviate that by letting them have a good talk about their complaints before one begins. Alas! it doesn't seem to exhaust their store of remarks or questions. Truly "ye had need of patience."

Now and again we are cheered and encouraged to continue in the slow and toilsome way, by reports of one and another who have been started on the heavenly road while here, or, knowing a little, have been brought to a point of decision during their stay here.

A WEEK-END OF WORK FOR THE DOCTOR'S WIFE

The doctor had to go to Nanchang about his teeth. He left just after noon on a Friday, having seen the out-patients in the morning. He had not been gone long when a woman badly burnt was brought in. As mentioned elsewhere it was a serious and extensive burn. It had all been plastered over with ash of some burnt herb, mixed with a sticky oil. Though I spent over two hours I could not get it more than half clean. The accident had happened six days previously. On Saturday it took over two hours again to try and get it clean and properly dressed.

That afternoon I had to tell the mother of an in-patient boy that there was no hope for him, and that she'd better take him home. A little later a woman came in with a large cancer. She also needed a long explanation to assure her that there was no cure, and when she did take it in, she wept bitterly. It never seems to get any easier to tell these poor folk that their case is hopeless, and one's message of a future hope seems to fall on deaf ears.

Next morning, Sunday, I started early to dress the

burns. While the dressings were undone, a sight I had never seen in my life before greeted my eyes—it was alive in patches. Imagine my horror and disgust, and to think the eggs under the unseparated sloughs had survived the antiseptic washings and dressings. Coming away from there, having finished, and determined to do it twice daily in future, I met old "Thunder" (mentioned elsewhere) with tears streaming down his face, sobbing and wailing in the most distressing manner. I at once thought his son must have suddenly died, but it was just that his fever was rising again, and recovery looked further off. So I went over to see his son; he, too, was in tears. I tried to comfort them and lead them to put their trust in God, but it was with a somewhat heavy heart that I went over to the meetings. Mrs. McCulloch was at an out-station, so I had the women's meetings to take.

As soon as I returned in the afternoon I dressed the burns again, and had another fight for cleanliness; then, tired in body and sick at heart, I had half an hour's rest before supper and the evening meeting. On Monday the students and I saw some fifty to sixty out-patients and in-patients, besides the burn twice, which was much better, though still a little revolting. And on Tuesday delightedly welcomed the doctor back, but felt that we both needed the prayers of those at home for this need to be supplied as well as other more material needs.

Among those of this city who have been admitted to membership by baptism this year, five were brought in by the medical work, and we have heard of several now worshipping God in adjoining stations, who were first interested in the Gospel during their stay in this hospital.

Hospital of the Liebenzell (Associate) Mission at Hungkiang, Hunan

By DR. E. E. WITT

Translated from the German monthly, "Chinas Millionen" by Miss M. J. Quadlander

YESTERDAY, February 1st, we dedicated our little "House for the Sick," in that we received our first patient. After the principal meeting, at which we had more people than we could accommodate, a night watchman brought us a little orphaned beggar boy of six years. The poor little fellow used to beg during the day and remain with the watchman at night, but now he was very ill. His clothing consisted of a jacket and a piece of a handkerchief.

On account of the New Year, the furnishing of the house had been interrupted, so that even the single wooden bed was not yet complete. Necessary help was also lacking, for in China certain things are only performed by women,—should you ask men, they would leave.

The absence of one of the lady workers is greatly felt these days, and four times a day I am obliged to ask Mr. Becker to help me in attending to the eyes of the new-born child of our Postmaster, which, on account of the sin of the father, is threatened with blindness.

March 7th, 1914. My little "House for the Sick" gives me great joy. At present there are five people in it; one has been there for a month and has such a good opportunity to read and to hear the Word. His suffering and so many other experiences prove to me again how, in all our medical work we must always be dependent upon the Lord's help. My prayer is that the Lord may heal him to the glory of His own Name.

April 2nd, 1914. The visitation of the sick increased from month to month during this quarter. A sick ward has been opened since the first of February, but there is scarcely room for five beds, though at times we have six patients. During the month there were fourteen patients attended. Thus I had good opportunity to come near to them, to tell them the Word of God and to pray with them. Those who could read availed themselves of the opportunity to

read the Scriptures. Those who could be about attended the meetings regularly. A beggar boy was in our care (free) for fifty days and went away healed. A telegraph officer had been bleeding from the mouth incessantly but on the second day, in answer to our prayers, and with use of the last means we could think of, the flow ceased. A blind man received his sight again. Six foreign ladies were in our care. We could only make room for a married couple by sending Mr. Becker elsewhere.

We had three opium cases. In one instance the woman was dead when we arrived, and both of the other women resisted help.

A merchant (Joh) has recently put away his idols and comes regularly to the meetings with his family. He became interested through his daughter-in-law, who had been treated by us and who usually came attended by Joh's wife.

We regret that there is so little room to receive the sick and the conveniences for the treatment of the Chinese are of the most primitive sort.



IRRIGATED RICE FIELDS.

A TYPICAL LANDSCAPE IN THE PROVINCE OF HUNAN IN WHICH THE GERMAN WORKERS ARE LARGELY LOCATED.

Reproduced from
"Chinas Millionen"

Tidings from the Provinces

SZECHWAN.

Kiating.—Since our return we have received by baptism twenty-one men and five women from ten different towns, most of them having been believers several years. They came from districts as far apart as forty miles north and sixty miles south. For the twenty-six we would ask your prayers that they may be enabled to live godly, separated lives, and shine by His grace.

Among those baptized was an old man, Mr. Yang, who has been very earnest in preaching in his own city and in the towns around. One day this month he was preaching in a town, and the city magistrate and retinue came along. The magistrate stopped his chair and listened awhile to the preaching, and then took some books with him. Mr. Yang did not know whether he was listening for the truth or to get him into trouble, but soon afterward the magistrate met Mr. Cunningham and told him how he had listened to an old man preaching, and was impressed by his earnestness and seemed convinced of the truth. This magistrate's wife's life was saved by Mr. Cunningham who, by the good hand of God, arrived in his city in the nick of time, thus forming another link working together to lead them to Christ. Pray that these two may open their hearts to the Gospel. Four others who were baptized came from a town sixty miles south. We had a very helpful visit from Ding Lee-may (Ting Li-mei). Our people were stirred, and the church packed three times a day with about five hundred to hear his earnest messages. We would beg an interest in your prayers, then, for these recently baptized, for they have many difficulties and temptations. Also for ourselves and fellow-workers. Mr. and Mrs. Chang, Mr. Ting, Mrs. Sie, Mr. and Mrs. Yang, and Mr. Wang in the Boys' School. For forty lads between the years of twelve and twenty in the Bible School, that they all may be kept. For boys and girls in four day schools, that they may be converted while young. For boys and girls in boarding school at Tshkeit'an and Mr. Chu the evangelist-teacher there, also for many in this district who, we believe, are reading the Bible for themselves. We are now in the beginning of a serious famine, which is a very unusual thing in this district. The poor people are now unable to buy at the exorbitant prices, and there is much suffering. We can only help those near to us, and poor Christians. Then there will be the after effects of famine fever through eating bad food. It almost seems a judgment of God on account of their giving themselves up to idolatry, more this year than for many years past.—B. Ririe.

ANHWEI.

Yingchow.—The cloud of famine has hung over this part of China for several months. Last summer and autumn were so dry that the wheat was not sown until January and, al-

though it promised well, the harvest has turned out a complete failure. The price of flour has risen rapidly. The continued drought, the unusual heat and only occasional showers, has retarded the autumn crops. Recently, however, plentiful rains have fallen, and the staple autumn crops, beans and sweet potatoes, are reviving. Still, there has been no decline in the prices, and the outlook is very black for the people. The great hardness of missionary life is the continual consciousness of the hardness of the life around us.—H. S. Ferguson.

FROM GERMAN ASSOCIATE WORKERS (LIEBENZELL).

Changsha, Hunan.—The Lord has given us, April, 1914, a week of special blessing in Changsha. In the large city hall, which seats 2,000 (where last year the prayer meeting ordered by the highest authority of China took place), there was held a sort of evangelization gathering from the 19th to the 26th of this month. All the missions of Changsha united in this effort against the kingdom of darkness, and to all appearances, it was a very successful undertaking. The speaker was one of the Chinese helpers from Hankow. The meetings were held at four in the afternoon and had an average attendance of about twelve hundred. With few exceptions, the people remained quiet and attentive throughout the meetings. After each meeting about forty people registered, promising to read the Word of God and to believe. In various missions there were gatherings in the evenings, where about one thousand registered. We received one hundred and forty names and can see that the Lord has begun His good work in many a heart. May He graciously finish that which He has begun! Last Monday, at the meeting for inquirers, instead of the usual twenty or thirty, I had over one hundred listeners and the Lord gave us a glorious time. May we have wisdom and grace given us to lead all these precious souls to the ever faithful Shepherd that He may refresh them and gloriously save them! Please pray for them all.—C. Wohlleber.

Changsha, Hunan.—In January I went to Tongshan. Mrs. Kong had immediately been "led into the desert" after her baptism: there was great distress in her house, her daughter-in-law was seriously ill. I was asked to come to her and to pray, and went there the first evening. What a touching scene! On the large Chinese bed sat her husband, holding her head, while she was groaning with pain. I asked if the patient were willing that I should pray. Her husband answered "yes." Then I called upon the Lord. After I had reached home, I was not very confident that prayer would be heard, since I had seen two idols on the bureau of the young woman. I begged Mrs. Jang (our housekeeper) to ask her in a loving way to give up these idols. She came back with the answer that

these were not worshipped,—they were there only for adornment.

The next day the patient was much worse. Again I was asked to pray for her. I said I could not pray as long as these idols were there. Yet I went to see the patient. The same touching spectacle, only both were very pale; the room was full of people; they spoke of death. I told the baptized mother-in-law that I could not pray. Then she took the idols and put them into my arm. Accompanied by a boy carrying a lantern, I went home and put them into my trunk. Then I hastened back to the patient. Now I could pray joyfully for her and tell her that she would soon be better. Mrs. Jang went there for the night. When she returned in the morning, she said the woman immediately became quiet and was now improving. I went there and found her recovering. We praised and thanked our God. In the Gospel Hall there was also great joy, since the Chinese brethren had also faithfully interceded. After a few days young Mrs. Kong came—well and happy—and paid us a visit. I took her into my room and together we praised the Lord. Afterwards she often came to service. You can all understand that I am specially interested in this soul. Please pray for her, that she may become one of the Lord's own. Her husband, also, is not far from the Kingdom,—only he cannot decide to close his shop on Sunday and come to the Gospel Hall. If this should happen, it would be a great victory for Tongshan, and would help many.—Miss Clara Denninghoff.

Yangchow, Kiangsu.—We were allowed to experience the truth of Psalm 121:14 in a special way recently. I was awakened suddenly one night by the smell of smoke in my room. Just as I had decided that it was nothing serious and was going off to sleep again, I thought of a sentence which a few days before I had translated into Chinese, "The Lord called Samuel—Samuel arose." I sprang up and called the other sisters. We soon discovered that the dining-room was on fire and, although the boards of the floor were destroyed, we were able, by the grace of God to extinguish the flames. It is a miracle that the whole house did not go. This wonderful preservation certainly had a connection with the hour of prayer in Liebenzell. It was between one and two o'clock when the fire was discovered. In Germany it was between six and seven in the evening, just at the time of prayer in Liebenzell, and we often said they must be praying for us, since it was the day on which our names occurred on the prayer list. No doubt many others of God's people remembered us before the throne of grace. The Lord has heard their prayers and has preserved us from great danger. Perhaps this experience will be an incentive and encouragement to other dear ones to pray still more faithfully and believingly for us so far away.—"Chinas Millionen."

Editorial Notes

THE Philadelphia office will have on sale in the near future an assortment of Mildmay cards, for use at Christmas and New Year's time. The assortment will not be so large or varied as it has been in the past, because of the difficulty of securing the cards, they being printed in Germany. But such cards as will be on hand will be beautiful and attractive, and well worth circulating. A catalogue of the cards will be sent to any person on application for this, at the Philadelphia office.

Will correspondents kindly note the fact that Mr. Frost and family have taken up residence, for a time, at Summit, New Jersey. Mr. Frost's work, of late, has taken him a good deal to New York City, and it has become necessary for him to locate nearer to that place. Will friends kindly address him, until further notice, at 25 Elm St., Summit. All general Mission correspondence should be addressed as formerly to Mr. King, at Germantown, Philadelphia, or to Mr. Helmer, at Toronto.

The weekly meeting for prayer for China in the Mission Home in Toronto, continues to be held on Friday evenings. In Germantown, Philadelphia, this weekly meeting for prayer will again be held on Saturday afternoons at 4 p.m. This latter is a change of day which we desire friends in the vicinity to notice in order that they may attend, and friends at a distance to notice in order that they may be equally united in prayer with the meetings at Germantown and Toronto, which are for intercession for the Lord's work in China.

For a number of years past Miss I. A. Robson, formerly one of our missionaries in China, has edited this paper, in conjunction with Mr. Frost. She has labored with great interest and zeal in its production, and, as its readers know, with marked success. It may be said that it is a difficult matter for many reasons to edit a missionary magazine. But Miss Robson has prayed and worked her way through all difficulties, to the blessing of many readers. Now, however, our friend's editorial service, on account of her marriage to Mr. John A. MacMillan, of Toronto, is past, and we shall no longer have the benefit of her presence in the Toronto office of the Mission. We thank her for all she has been to us, and we wish her much joy and many blessings in her new life. May we add that Miss Robson's place will be taken by Mr. Frederic F. Helmer, for whom prayer is asked.

It was reported at Shanghai in August, that "White Wolf," the noted brigand, had been killed. Possibly, the report will not be confirmed. But we can believe, at any rate, that "White Wolf's" power has been broken, and that he is not likely to devastate cities as he did formerly. For this we can be truly thankful, for the outlaw was a menace to many lives. Let us continue to pray that thus and otherwise, the missionaries may be kept in safety and in quietness of life and service.

We need to have large sympathy at this time for missionary societies and for missionaries, and particularly for those connected with Europe and the nations involved in war. From every natural standpoint, there must be a large falling off in money receipts in such countries as France, Germany and Great Britain, and also in Norway, Sweden and Switzerland. In some instances, we hear that the home income has entirely ceased, and in some others, while a small amount of money is being received, that great difficulty is being experienced in getting it to the foreign field. As an illustration of prevailing conditions, we ourselves have in our midst, as associate missionaries, over one hundred Germans, who are now wholly cut off from their base of supplies. May our hearts sympathize deeply with all missionary societies and workers who are afflicted by the war, and may our sympathy be expressed in earnest and constant prayer in their behalf.

It seems to us that these ought to be days when, as never before, we should be praying for the salvation of souls at home and abroad. Satan is working, in connection with a world-wide war, for the destruction of life, and he is succeeding in his murderous designs beyond anything that the world has ever before seen. Why then should we not ask God to also work, on directly opposite lines, in giving life to a countless number of souls? Satan is evidently mighty, as his terrible acts attest. But God is Almighty, and He is able to do far beyond anything that His and our enemy may ever bring to pass. Shall we not then plead with the God of life and glory to go forth among the nations, and even, while men are groaning and dying, stretch forth His hands and pronounce His blessing of life, peace and love upon them. If we shall pray, He will work.

"The God of peace;" "The peace of God." (1 Thessalonians 5: 23; Philippians 4: 7). This is a time of brutal, murderous, devilish war. And it is with us day and night. We read of it in every paper which we take in hand. We hear it spoken of at every street corner and at every table. If we turn to Church, it is there in prayer and sermon. If we seek the quiet of home and family circle, it rises before us there like a spectre. We ourselves talk it, dream it, almost see it, as if we were in the midst of it. There is no escaping it, try as we will. And, at last, we almost cease to try, for we get used to it, enamored of it, greedy for news concerning it. Our first repugnance passes away, and we begin to understand how those of old-time Rome used to pray the gods for fair weather that they might behold another butchery in the colosseum. And in all these things we find that none of us is far removed from savagery, and that we need, as all others do, the keeping power of God. So we seek escape from war; even in the midst of war, that we may think only thoughts of peace. And is there deliverance for us? This is the divine answer: "The God of peace;" "The peace of God."

MONTHLY NOTES.

Arrivals.

August 25th, at Shanghai, Mr. and Mrs. W. Hagqvist and two children returned from North America.

Departures.

October 2nd (or 18th), from England, Miss F. L. Collins, for Shanghai.

Births.

August 11th, at Taichow, Chekiang, to Mr. and Mrs. W. A. McRoberts, a son, William Alexander.

At Chikongshan (date not reported), to Mr. and Mrs. E. G. Bevis, a daughter.

Deaths.

September 12th, at Shaohing, Chekiang, Mr. J. J. Meadows.

BAPTISMS.

Kansu—
Siningfu 6
Ningsiafu 3
Shensi—
Hanchungfu 7
Shansi—
Paotowchen out-station 12
Shantung—
Chefoo 18

Szechwan—

Kwangyuan and out-station... 5
Kweichow—
Tuhshan 5
Yunnan—
Talifu 9
Kiangsi—
Kianfu 6
Chekiang—
Hwangyen and out-stations ... 21

Previously reported 2,766

Total, 2,858

Monies acknowledged by Mission Receipts, September, 1914

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES				SPECIAL PURPOSES			
Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
2-567....	\$ 2 50	14-586....	\$50 00	3-573....	\$25 00	1-682....	\$24 35
568....	25 00	15-587....	10 00	5-575....	15 00	2-685....	12 91
569....	1 00	588....	15 00	576....	35 00	686....	10 00
570....	5 00	16-590....	100 00	11-581....	25 00	3-688....	1 00
3-571....	4 00	17-591....	4 50	15-589....	17 50	690....	5 00
572....	10 00	18-592....	10 00	28-598....	35 00	691....	5 00
4-574....	416 66	21-593....	100 00	599....	30 00	693 (Anon.)	9 00
7-577....	10 00	23-594....	10 00	600....	1 00	4-695....	2 00
578....	3 00	595....	6 50	601....	25 00	7-698....	50 00
9-579....	6 00	28-596....	50 00	29-602....	30 00	699....	1 50
10-580....	5 00	597....	5 00			8-671....	50 00
11-582....	500 00	30-603....	93 75		\$238 50	9-672....	5 00
583....	50 00					673....	2 00
14-584....	100 00		\$1,597 91			10-674....	2 00
585....	5 00					675....	10 00

SUMMARY

From Philadelphia—

For Missionary and General Purposes. \$1,597 91
For Special Purposes 238 50
\$1,836 41

From Toronto—

For Missionary and General Purposes. \$ 499 82
For Special Purposes 205 75
705 57

Previously acknowledged in 1914 \$ 2,541 98
\$53,079 87

TORONTO

MISSIONARY AND GENERAL PURPOSES				SPECIAL PURPOSES			
Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
18-692....	\$ 1 15	1-683....	\$ 4 00	12-681....	1 00	716....	5 00
2-685....	25 00	684....	30 00	682....	2 00	718....	4 00
686....	10 00	2-687....	15 00	14-683....	2 40	719....	13 39
21-695....	10 00	3-689....	6 00	685....	10 00	30-720....	10 00
696....	5 00	692....	2 00	15-686....	10 00	721....	2 00
697....	50	694....	10 00	687....	21 00		
698....	5 00	5-696....	20 00	16-688....	1 00		\$499 82
699....	15 00	697....	30 00	17-689....	2 00		
22-700....	20 00	8-670....	6 25				
701....	5 00	11-680....	15 00				
703....	16 57	14-684....	12 50				
23-704....	3 00	17-690....	10 00				
705....	15 00	691....	5 00				
26-707....	3 00	19-694....	5 00				
709....	5 00	22-702....	15 00				
28-710....	2 00	24-706....	5 00				
711....	2 00	26-708....	10 00				
712....	1 00	28-714....	3 00				
713....	28 55	29-717....	2 00				
29-715....	4 50						
716....	5 00						
718....	4 00						
719....	13 39						
30-720....	10 00						
721....	2 00						

\$205 75

Information for Correspondents and Donors

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

FORM OF BEQUEST

I give and bequeath unto the China Inland Mission (see note) the sum of dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

NOTE

In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

FORM OF DEVISE

I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances in fee simple, for the use, benefit and behalf of said Mission forever; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

PASTOR HSI

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CHINA'S MILLIONS

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
NOVEMBER, 1914

MISSION OFFICES
507 CHURCH ST
TORONTO, ONT

CONTENTS:

WHAT WERE THEY DOING AT THAT FATEFUL HOUR?
—By Mr. Hudson Taylor

AN OPEN LETTER.—From Mrs. Howard Taylor
HOME DIRECTOR FOR GREAT BRITAIN.

KULING SUMMER CONFERENCE, 1914.
—By Miss Margaret King

MORE WORK AMONG THE TRIBES PEOPLE.
—By Mr. Carl G. Gowman

A JOURNEY TO THE "FARTHEST WEST."
—By Mr. James H. Goby

AN ENCOURAGING LETTER FROM NORTH CHINA.
—By Mrs. F. C. H. Dreyer

BY THE WAY. —A Missionary Sketch by "K."

OUR SHANGHAI LETTER.—By Mr. James Stark.

EDITORIAL NOTES. DONATIONS

耶和華以拉

JEHOVAH-JIREH



KULING, A RESORT IN THE NORTH OF THE PROVINCE OF KIANGSI, FOUR THOUSAND FEET ABOVE THE SEA LEVEL, IN THE FOREGROUND IS THE C.I.M. SCHOOL. BACK OF THIS BUILDING ARE THE C.I.M. HOSPITAL AND SANITARIUM. CONFERENCES ARE HELD IN THE UNION CHURCH JUST ABOVE THE CENTRE OF THE PICTURE. THE BUNGALOWS ARE OCCUPIED BY MISSIONARIES AND FOREIGN "COMMUNITY PEOPLE" OF DIPLOMATIC, COMMERCIAL, NAVAL AND OTHER SERVICE

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

General Director,

D. E. HOSTE, SHANGHAI, CHINA.

Director for North America,

HENRY W. FROST, PHILADELPHIA, PA.

Council for North America

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Rev. John McNicol, B.D., Toronto, Ont.

Rev. D. McTavish, D.Sc., Toronto, Ont.

Henry O'Brien, K.C., Toronto, Ont.

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Elias Rogers, Toronto, Ont.

T. Edward Ross, Ardmore, Pa.

Rev. D. M. Stearns, Germantown, Pa.

Rev. F. A. Steven, London, Ont.

Rev. R. A. Torrey, D.D., S. Pasadena, Cal.

Rev. Robert Wallace, London, England.

Prayer Meetings on behalf of the **Work in China** connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., Church of Atone- ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Germantown, Pa., 235 School Lane	Weekly, Saturday, 4 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Niagara Falls, N.Y., 562 Third Street...	Monthly, the 3rd Tuesday, 3 p.m.
Buffalo, N.Y., German Y.M.C.A., Cor. Genesee and Davis Sts.	Monthly, the 3rd Tuesday, 8 p.m.
Ventnor, N.J. (Atlantic City), 14 South Sacramento Ave., Ventnor	Weekly, Friday, 3.30 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St...	Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.	Monthly, the 2nd Monday, 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch. Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Burr Mission, Wentworth Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.	Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard..	Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Ferguson, Mo., Presbyterian Church	Weekly, Saturday evening.
Louisville, Ky., 512 West Kentucky St..	Weekly, Monday, 7.45 p.m.
Palestine, Texas	Monthly, the 2nd Wednesday evening.
Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission..	Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.	Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.	Monthly, the last Monday, 8 p.m.



MISSION HOMES

IN THE UNITED STATES:

235 School Lane, Germantown, Philadelphia, Pa.

IN CANADA:

507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, NOVEMBER, 1914

What Were They Doing at That Fateful Hour?

A Message for Difficult Days

BY MR. HUDSON TAYLOR

IN the year 1873, when, save for three points on the Yangtze (Ganking, Kiukiang and Hankow), there were no Protestant missionaries in the inland provinces of China, a little conference was held at Chinkiang, near the estuary of that great river, to consider the founding of a Western Branch of the China Inland Mission. It was gathered specially for prayer, in view of the seeming impossibilities of the situation, and of the limitless resources of Him who said: "With men it is impossible, but not with God: for with God all things are possible."

"We have had such happy meetings," wrote Mrs. Taylor to an intimate friend. "We all felt refreshed. . . . There was much earnest prayer, and the power of the Spirit was present. Dear Hudson had a message given him for each meeting. . . . Several thoughts on the Passover, especially, were new to me and very precious. I will try to give you the leading idea."

And these thoughts have been so helpful to some of us that we venture to unfold them a little here, in view of the crisis we have reached in the world's history, no less than in the experience of God's people. It is a midnight hour. The silence that precedes the storm is upon us. Men's hearts are failing them for fear. A great deliverance is nigh, but also the outpouring of the final vials of judgment. We have reached a crisis in the history of Redemption; and though the uneasy slumbers of Egypt are wrapped in darkness, there is light in the dwellings of Israel.

To go back to that far-off night that seems so near: the Paschal lamb had been slain and the blood was in evidence, carefully sprinkled on the lintel and side-posts of every Hebrew dwelling. The doors were shut, and each household was assembled within. A great change was before them, not to speak of the

impending tragedy that hung over Egypt; and uneasy indeed would have been their hearts but for the assurance, "When I see the blood I will pass over you." But though delivered thus from destruction, the people were face to face with experiences that

called for much faith and courage. They were to leave their homes that night; to pass from the wonted and familiar to the strange, the unknown, the way that went through the wilderness, though it led to the promised land. And what was their attitude, their occupation? What were they doing, in view of all the mighty happenings in which they were so deeply concerned? All ready to start on their journey—is it not significant for us?—packed and prepared down to the smallest details, they were not breathless with anxiety, nor yet sleeping the sleep of the indifferent. They were awake, alert, and—oh, let us take it in—they were gathered in each, several household, to a feast!

It might almost seem indeed, from the first eleven verses of Exodus 12, that the chief purpose of the Paschal lamb was to provide food

for the people at that fateful hour: "*according to every man's eating shall ye make your count for the lamb.*" But for the shelter of the blood, however, there could have been no feast. In God's provision, the two were one: outside, the token of sacrifice—a life laid down to redeem; inside, the spread table—life sustained and strengthened by actual, personal feeding upon the lamb whose blood had been shed.

To quote from Mrs. Taylor's notes:

"I. The prominent use of the lamb was for feeding: Christ not merely our salvation, but our sustenance.

"II. All the lamb was to be eaten; otherwise it was lost to the eaters, though a sweet sacrifice to God: Christ in all His fulness is for us; any beauty or fulness that we do not



J. HUDSON TAYLOR AND FAMILY

From a photograph taken some time prior to 1870

lay hold of day by day is lost to us, for we have no greater store to-morrow in consequence.

"III. Only those under the blood could eat: we cannot feed upon Christ save as His precious blood cleanses us 'from all sin.'

"IV. To be eaten in the night, before the day-dawn. This may be said to be our night (collectively—the Church); but is there not a further meaning that we (personally) may take comfort from in seasons of trial, depression or sorrow? that *then*, we should eat our passover.

"V. 'Eat it in haste': partake at once of a whole Christ, and in the strength of that food, press onward in our journey. No time to be lost!"

"*Partake at once of a whole Christ: no time to be lost!*" Is it not the message we need, as the midnight hour draws near—is even now upon us? "At midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him." Are we ready? Sheltered under the Blood, are we girded for the journey—our staff in our hand, our shoes on our feet? Are we preparing for all that may, that *must* come, by feeding indeed upon Christ in our hearts, day by day, hour by hour?

"He that eateth my flesh and drinketh my blood dwelleth in Me and I in him." (John 6: 56).

"I cannot tell you, beloved friends," Mr. Taylor had written a few months previously,* "what blessing God has given me through those words. Out in China, three years ago, we had a time of the deepest trial. The very foundations of society seemed to be upheaved by a mighty power: no one knew what it was, nor to what it was tending. . . . The people were excited as I have never seen the Chinese excited during the eighteen years that I have known them. . . . You know how at Tientsin they rose and massacred the Romish Sisters of Charity, the French priests and even the French Consul; and how in Shanghai, where there were from five to seven thousand foreign residents, and where there were ships of war and a corps of five hundred trained volunteers, even there our fellow-countrymen were scarcely able to sleep from fear of attack. And oh! you can judge of the anxiety and distress we should have had, scattered abroad as were our fellow-laborers in the interior of the country, one or two here and one or two there, hundreds of miles from the nearest treaty port—scattered among the people, without any hand to protect, or arm to trust to, save that of God—you can imagine what would have been our anxiety and distress if we had not been taught by God's gracious Spirit to lean more upon Jesus, to know more of His abiding with us and being in us than many of us had ever known before, or expected to know down here. And it was largely through this passage, opened up to us by God Himself, that some of us found the peace and rest He gave us in that time of excitement and trial. . . .

"He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." As many of you are aware, the word 'dwelleth' is the same in the original as the word elsewhere translated 'abide,' 'abideth.' (Compare John 15: 4-10), 'He that eateth my flesh,' then, 'and drinketh my blood, *abideth* in me and I in him.' And the wording of this verse is worthy of particular notice. It is not that *to eat* His flesh is *to abide*; it is not that *while* we are eating we are abiding; but simply that he who does eat, who habitually feeds upon the flesh of that Blessed One, who habitually drinks His precious blood, *is abiding*—'abides in me and I in him.' Ah, what a precious truth this is! Many of us have perhaps had the thought that was upon my own mind for years, when I read and thought about 'abiding,' that the feeding was the abiding; that while we were eating the flesh and drinking the blood we were abiding, and only so long. But that is not what is said here. You know how it is in natural things. We take two, three or more meals a day, as it may be, but never was it God's purpose that we should be feeding all day long, eating from morning till night! But while we have our stated times for eating, and cannot dispense with them . . . we live all the day long

in the strength of that food, and all the night long, too. The food we partake of does not simply refresh us while we have its savor in our mouth. . . . It is digested and assimilated, and becomes part and parcel of ourselves. We are sustained by it, and it remains in us. . . . And so it is in spiritual things. When our hearts and our eyes are directed to Christ; . . . when we turn to the food in the Word; when we feed through the public ministrations of God's house, or in private meditation; when, as we go about our daily work, we lift our thoughts to Him, and take a little refreshment in communion by the day—then we are feeding upon Him. But the strength we derive from communion with Him is not in us then only, but remains in us all the day through and all the night through. . . .

"And now dear friends, let us believe this, and go forth to feed upon Jesus day by day, with increasing joy and satisfaction, delight and refreshment. . . . The word of Jesus is true. . . . God means what He says and all He says, and would have us live in the strength of it. If we find it promised to those who abide in Jesus that they shall bring forth 'much fruit,' let us say with joy and thankfulness to our own souls, for our rest and comfort, that we have been feeding upon Him . . . we have found His flesh to be meat indeed and His blood to be drink indeed, and now we can go in the strength of it, knowing that Jesus is dwelling in us and we in Him. We expect Him, who is the true vine, to put forth His power of life and fruit-bearing in us, and to manifest His glory both in us and through us. When we offer prayers in His name to the Father, let us expect to receive answers, because it is written that if we abide in Him and His word abides in us we shall ask what we will, and it shall be done unto us. Let us go forth expecting to find His power in us able to overcome our tendencies to sin, our proneness to fail and fall; able to help us in conflict or in difficulty; because it is written, 'he that saith he abideth in Him ought himself also so to walk even as He walked.' But let us actually live on Him, actually dwell in Him, actually draw near to Him, realizing His presence consciously and constantly."

He calls us to a well-spread board—especially in times of danger and difficulty. "Thou preparest a table before me *in the presence of mine enemies.*" To the weary prophet in the wilderness, an angel is sent twice over with a meal, and the message: "Arise and eat, because the journey is too great for thee." And in the upper room, even as the supreme hour of sacrifice and suffering drew near, did not the Master gather His own to the true Paschal supper, and break for them the bread and pour the wine?

Yes, in face of "the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth," He calls us to a *feast*. "Partake at once of a whole Christ. No time to be lost!" Our attitude in view of all that is coming, all that is now upon us, is to be one not of fear, but "of power, and of love, and of a sound mind;" and it can only be so as we shelter for time and for eternity under the precious, precious blood of Christ, and draw strength and courage, moment by moment, from *His fulness*, which is all for us.

M. G. T. August 2, 1914.

Surely goodness and mercy shall follow me all the days of my life. Psalm 23: 6.

God's best gifts to his children are in the future, not in the past. There are always better things to come than those that have been received. If, therefore, a child of God thinks that the former days were better than these, he may know that the trouble is not with the days, but with himself. Either he is not walking in the "path of the just," or he is walking backward.—*Henry Clay Trumbull.*

* Report of his address at the Mildmay Conference, London, in June, 1872.

An Open Letter

TO THE MEMBERS AND ASSOCIATES OF THE CHINA INLAND MISSION, FROM MRS. HOWARD TAYLOR

Dr. and Mrs. Howard Taylor, who are still engaged in the preparation of the second volume of Mr. Taylor's life, have so much valuable material in their hands full of helpful messages for the present crisis, that they have kindly forwarded this letter for publication at this time of special trial.—Editor of English "China's Millions."

Adelboden, Switzerland, Sept. 7th, 1914.

In a letter just received from a friend in England the following passage occurs which has been a great cheer to us (the letter has been ten days on the way):—

"Father has just been reading Dr. Bergin's new report of the Orphan Homes (dear Mr. Muller's Homes at Bristol), and in their accounts found that, after all expenses were paid, they had a balance over to help them on for about six months—and wondered why? (This being so unusual). Then came the outbreak of war! So it was God's provision."

Ever since the war began we have been bearing on our hearts before the Lord, as no doubt many amongst us have, the needs of this special work, just because it has no reserve funds, and it is so wholly dependent upon Him; and now it is a great joy to see His hand working on their behalf, and we are encouraged to continue in prayer for them as well as for our own Mission, which is in a like position as regards human resources.

Of course the fact that we now number over a thousand foreign missionaries, not to speak of the far larger number of native workers, and that we need, humanly speaking, £8,000 a month to meet necessary expenses, would be a crushing burden—now that thirteen declarations of war within four weeks have plunged Europe in unprecedented suffering, alarm and perplexity—were is not that "all power in heaven and on earth" is still His who has sent us to do His work in China. And this reminder just now of dear Mr. Muller comes with special encouragement to our hearts, because of the way in which God used him, once, actually to sustain our Mission, when for several years other sources of supply failed and were almost cut off. He has long gone to his reward. It is *we* who are called to face in quiet, simple faith, the last watch, and the darkest, of the night. But the God of our fathers is still with us. He is still sustaining the work He raised up through his dear and honored servant, George Muller. Let us rally round it with our prayers and sympathy, recalling to mind the way in which the Lord once used him to care for us in a time of unexpected need, and resting with joy unspeakable in the fact that *He* is the same "yesterday, to-day, and for ever." Oh, He will not forget us! He cannot. The work is His. Nothing is more deeply impressed on our minds, as we study with ever-increasing joy and wonder, the records of His dealings with dear father and the Mission, than just this—at every stage and in every step of it, the work was *of the Lord*. We always knew in a general way that it was so, but the research needed for this second volume of dear father's life reveals it in a way that continually bows our hearts in wonder and worship

before the Lord. The amount of material with which we have to deal is incredibly large and its character rich beyond our expectations—and in a word, it is simply one continuous revelation of God, yes, God Himself, in and behind the Mission, from the beginning. Oh! how assured is the confidence with which we may rest upon Him now!

It was in 1869 the troubles came that threatened to wreck the Mission ere it was well begun. A riot had taken place during the previous summer, in which the lives of Mr. and Mrs. Taylor and a number of fellow-workers had been in danger, and the matter was taken up by our Consular authorities (not at Mr. Taylor's wish or by his request) and so drastically handled that for a time war with China was imminent. This was all laid to the account of the Mission, in both houses of Parliament and by the Press at home, and so bitter was the criticism directed against the poor little C.I.M. and its methods that many friends were alienated from it and contributions fell off to an alarming extent. A most serious situation was the result—quite as serious as the present extremity to the fifty-fold larger work. Mr. Taylor was in China, and could do little or nothing to remove misunderstandings and revive interest in the work. He was scarcely able to keep in touch with friends by correspondence, so overwhelmed was he with cares and claims of many kinds on the field. But the Lord's hand was not and is not shortened. When will it ever be that *He* cannot save? What stress and complication of difficulties will make Him fail or forget His own? Even "if we believe not"—God forbid such unwarrantable failure, such folly on our part in face of all the past and present of His grace!—"if we believe not, *yet* He abideth faithful: He cannot deny Himself."

Some time before the worst—in that crisis of 1869—the Lord had put it into dear Mr. Muller's power largely to increase his gifts to the Mission, to which he had been ministering from its earliest beginnings; and the following letter lies before me now, closely written in his own hand on half a sheet of note-paper:

21, Paul St., Kingsdown, Bristol, Oct. 29th, 1869.

My Dear Brother,—

The work of the Lord in China is more and more laid on my heart, and hence I have been longing and praying to be able to assist it more and more with means, as well as with prayers. Of late I have especially had a desire to help all the dear brothers and sisters with you with pecuniary means.* This I desired especially that they might see that I was interested in them all. This my desire the Lord has fulfilled, and I now send you a cheque for £10 for Miss Blatchley, £10 for Miss Bowyer, £10 for Miss Desgraz, £25 for Mr. Harvey, £25 for C. T. Fishe, £25 for Mr. Reid, £25 for Mr. Jackson, £25 for Mr. Stott, £25 for Mr. Ed. Fishe, £25 for Mr. Rudland, £25 for Mr. Cordon. Be pleased to convey these cheques to each with the request to acknowledge the receipt of the amount. . . . Likewise I enclose a letter for all the dear brethren and sisters connected with the China Inland Mission. May I ask you, dear brother, to

* Mr. Muller had already been helping most of the senior brethren, and from that time on, for several years, sent regularly to every member of the Mission sums that largely covered their personal expenses.

let it be read by all who are with you, and would you kindly have it copied out for those who are not with you, to send it to them with their money. I feel how I burden you; but I think it would be a service to the Lord, to let the dear brethren and sisters see, individually, how I am interested in them."

The letter concludes with the following postscript: "Psalm 42; Psalm 27; Romans 8: 28-32." Can we as a Mission do better than take these scriptures as our special portion at this time? The Lord make them "living and powerful," as never before, in our experience.

As to the longer letter, addressed to all the members of the Mission, it is so precious, and so suited to our present circumstances, that it seems wrong to withhold it from those to whom, in spirit, it belongs. Take it, dear brothers and sisters, and the Lord make it to you what it has been and is to our hearts. Oh, we have a strong Rock to trust in, a well-tried Refuge, "a very present help in trouble!" "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of Hosts is with us; the God of Jacob is our refuge."

One with you in heart, though we have not still the privilege of being actually in China—as we long to be.

With love and constant prayer in which my husband unites,

Yours in our quickly-coming King,

M. Geraldine Taylor.

THE GENERAL LETTER FROM MR. MULLER

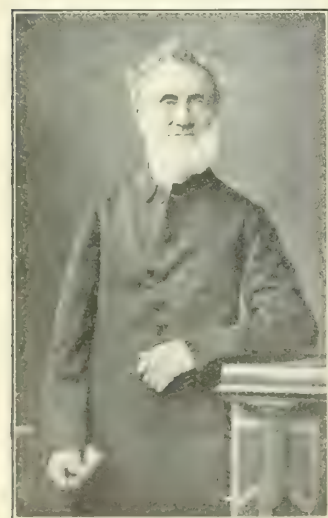
21, Paul St., Kingsdown, Bristol, Oct. 28th, 1869.

To all the beloved brethren and sisters in the Lord, connected with the China Inland Mission.

My Dear Brethren and Sisters,—

The immense pressure of my engagements, which continues day after day, and year after year, and the difficulty of accomplishing even the most pressing work has hitherto kept me from writing to you, which otherwise I should have done frequently; but now I have it so laid on my heart to do so, that I leave the most pressing things undone in order to accomplish it; and I would write now even a short letter, rather than not write at all.

My chief object is to tell you that I love you in the Lord; that I feel deeply interested about the Lord's work in China, and that I pray daily for you. I thought it might be a little encouragement to you in your difficulties, trials, hardships and disappoint-



GEORGE MULLER

ments to hear of one more who felt for you and who remembered you before the Lord. But were it otherwise, had you even no one to care for you, or did you at least seem to be in a position, as if no one cared for you, you will always have the Lord to be with you. Remember Paul's

case at Rome, 2 Timothy 4: 16-18.** On Him then reckon, to Him look, on Him depend; and be assured, if you walk with Him, and look to Him, and expect help from Him, He will never fail you. An older brother who has known the Lord forty-four years, who writes this, says to you for your encouragement, that He has never failed him. In the greatest difficulties, in the heaviest trials, in the deepest poverty and necessities, He has never failed me; but, because I was enabled by His grace to trust in Him, He has always appeared for my help. I delight in speaking well of His Name.

But, beloved brethren and sisters, allow me to add, we must really trust in Him, truly confide in Him, and not merely say so. If the former is the case, God will most assuredly help us; yea, will help you though you were quite alone, separated by hundreds of miles from every European, and only surrounded by idolaters. The longer I live the more I see how blessed it is to trust in God, and to trust in Him for everything. It brings already for this life its abundant recompense, besides ministering comfort and encouragement to our fellow-believers. Suffer the word of exhortation from a brother who loves you. It is this. Pray above all for an increase of faith. Just as money, to the men of the world, answers everything, so faith to the child of God. You need it in your great difficulties amidst idolaters, in your dealings with such magistrates as you have to deal with. You need it in your discouragements among a lying and deceiving people. You need it on account of the trying climate. You need it, above all, to expect fruit from your labors in preaching the Gospel, notwithstanding all appearances to the contrary. Child-like, simple trust in the power of the Gospel as God's appointed means for the salvation of the sinner, is what you need more and more. Trust not, beloved brethren and sisters, in your efforts, in your earnestness, in your power of argument, nor in anything but God's power to save the sinner. Use with all diligence every means in your power to benefit the poor idolaters; labor earnestly, entreat, beseech; but trust in no efforts of your own, but in God only. Say to yourself continually, "from God must come the increase;" but at the same time, expect it from Him, look out for it: you honor God in doing so.

Another point to which allow me as an older brother to draw your attention is this: for the first three years that I preached I saw scarcely any fruit resulting from my labors, but when—forty years and three months since—it pleased God to bring me into such a state that I was willing to be content to be only the instrument, and was willing to give God all the glory if any good was accomplished, it pleased Him to allow me to see fruit, yea much fruit resulting from my labors. This then, beloved in the Lord, is what we have to aim after: the lowly mind. The true and faithful servant seeks the master's honor, not his own: so should we, to the utmost, regarding our service for the Lord Jesus. Just in the measure as we are not willing in our inmost soul to give all the honor to the Lord Jesus—so, in proportion, are we unfit to be used by the Lord. He will not use us, lest, if He did, we should rob Him of the honor which is His alone.

Further, I have in my own experience, found it of the utmost moment to make the care about my own soul the first business of my life. Abundant as my work is—so much that if I had strength to work twenty-four hours every day, I could not half accomplish what is ready for my hands and feet and head and heart—yet, with all this, I consider my first business to be, and my most important business day by day, to get blessing in my own soul; for my own soul to be happy in the Lord—and then to work, and to work with all diligence. Now in your case, with all the many millions of idolaters around you, the temptation is to be overpowered by the immense amount of work to be done, to the not minding sufficiently your own souls. But this could only lead to loss. No amount of work can make up for the

** "At my first answer, no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen."

neglect of meditation on the Holy Scriptures and for the neglect of prayer. Moreover, it is not the amount of work we do, at which our Heavenly Father looks, but the spirit in which we do His work. Now the right state of heart which we need for this, we can only enjoy by seeking to feed our own souls through meditation on the Holy Scriptures. We should therefore, habitually, prayerfully, as much as possible in the early part of the day, read with meditation the Holy Scriptures, and seek, with reference to our individual necessities, to enter into what we read. There is great temptation for preachers of the Gospel to read the Holy Scriptures with reference to others, to the neglect of their own souls; this is much to be guarded against, for if we read the Scriptures not with reference to our own souls, we shall lose the blessing which God meant to convey thereby to our hearts.

I send by this mail and with this letter a cheque to all the dear brethren and sisters, connected with the China Inland Mission, as a token of loving interest in their service, to whom I have not sent anything before; in order that I may thus manifest some interest in the service of all and some love in the Lord to all.

It will give me pleasure to hear from time to time from all of you, though I may be able to write but little. I also send to those of you, who have not yet had it, a copy of the last report, as the reading thereof may be a little encouragement to you; and I will also send twelve copies more of my narrative, one for each of those of you who have not yet had a copy.

I am, beloved brethren and sisters,
Yours affectionately in Our Lord,
George Muller.

Prayer Circles

Prayer Circles in which united intercession is regularly offered, weekly or monthly, for the work in China, have been maintained in many places in the United States and Canada for many years. These have had an effect upon the work in China which missionaries not only have felt but have recognized and definitely acknowledged. It is difficult for us to appreciate the power of united prayer so far from the field, but God honors it, for "as we pray, God works."

Not only does the Word of God give us examples as, for instance, the wonderful results recorded in connection with the prayer meetings in John Mark's home when Peter was delivered from prison and death (Acts 12), but again and again in these our own days, word comes from the field that things prayed for unitedly by friends in the homelands have been marvelously accomplished in China through the grace of our prayer-hearing God.

Will not others enlist in this service for China?



We record upon a page (inside front cover) of each number of "China's Millions" where and when these prayer meetings for China are held. Cannot more give time to the Lord's work by getting together at these places, or in new places? If any circle of friends will regularly maintain a prayer meeting for China, the Mission's secretary (at either Philadelphia or Toronto) will see that the one who writes in behalf of the circle shall receive, monthly, a special letter giving requests from the field for definite intercession. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matthew 18:19.

Home Director for Great Britain

It will be remembered that Mr. Theodore Howard, who had been the Home Director of the China Inland Mission in Great Britain since 1879, entered into his rest in February of this year. The following letter from Mr. D. E. Hoste, the General Director of the Mission, appointing Mr. Theodore Howard's successor, will, we are sure, be read with deep and prayerful interest:—

My dear Mr. Stuart Holden,—

I have been thankful to receive from the London Council their nomination of yourself as Home Director for Great Britain, in succession to my late dear friend and colleague, Mr. Theodore Howard, and to learn that you were prepared to accept the responsibilities attaching to this position.

In appointing you to this important office, I am confident that you will have the support of all connected with the work of the Mission in Great Britain, and also that your taking it up will, with God's blessing, greatly conduce both to the strengthening and extension of our work at home. Knowing as I do, something of the varied and important nature of your present ministry, I am the more thankful for your willingness to lay aside part of it, in order to fulfil your duties amongst us as Home Director.

In closing this letter I wish personally to offer you a warm and cordial welcome as a colleague in the Directorship of the Mission, and also to assure you of my earnest intention, by prayer and in every way open to me, to support and strengthen you in your position.—Believe me, with sincere regard,

Yours in Christ's service,

D. E. HOSTE.

To Rev. J. Stuart Holden, M.A.

Early C. I. M. Missionaries

Of the workers mentioned upon page 145, in "An Open Letter," five may be seen in the adjoining photograph of the "Lammermuir" party (which arrived in China in September, 1866). The members of this party, named in order from left to right, are (standing) Miss J. McLean, Miss Barnes, Mr. J. Williamson, Miss Blatchley, Mr. George Duncan, Miss Desgraz, Mr. J. R. Sell, Miss Bausum; and (sitting) Miss Rose (Mrs. Meadows), Mr. W. D. Rudland, Mr. and Mrs. Nicol, Miss Faulding, Rev. J. Hudson Taylor, Mrs. Taylor and four children, Miss Bell (Mrs. Rudland), Miss Bowyer, Mr. J. A. Jackson.



A SUMMER VIEW OF KULING, A RETREAT IN THE NORTH OF THE PROVINCE OF KIANGSI TO WHICH MANY MISSIONARIES AND OTHER RESIDENTS OF CHINA GO DURING THE TRYING HEAT OF SUMMER. ITS ELEVATION IS FOUR THOUSAND FEET ABOVE SEA LEVEL. THE ILLUSTRATION ON THE COVER SHOWS KULING IN WINTER ASPECT

Kuling Summer Conference, 1914

An account by **MISS MARGARET KING, Yangchow, Kiangsu**

THE readers of the "Millions" who pray for us, I am sure would like to hear of the blessing that has come to many missionaries throughout China this summer.

The China Continuation Committee decided at their meeting this spring to ask the Conventions at the different summer resorts to make "Evangelism" the theme of their Conferences. This they agreed to do and Mr. Sherwood Eddy was asked to address these meetings. Many of our friends are familiar with the story of the great meetings held by Mr. Mott and Mr. Eddy last year for the government students. The meetings were held in fourteen prominent cities, probably thirty-five thousand men in all heard the Gospel messages, four thousand were enrolled in Bible classes and now, at the end of a year, more than one thousand men have entered the church and many others are still being taught in Bible classes.

In view of these things, Mr. Eddy brought us a most timely message of great spiritual power. He led a Bible reading every day, taking for his theme the book of Acts. He led us to think of the Apostolic Church, along the line of Apostolic preparation, Apostolic prayer, Apostolic power, Apostolic purity, etc. When he spoke from the words, "Separate unto me Barnabas and Saul," there was great searching of heart. He showed that many of these early church-members were lacking in spiritual power, reminding us of the fundamental law that "Adam begat a son in

his own image." We were brought face to face with the question, what kind of a spiritual life are our Chinese converts likely to inherit from us?

Perhaps Mr. Eddy's most powerful address was given on the Sunday of the Conference, from the words "I send you to reap." We realized the truth of his words that here in China we are now in the midst of a great harvest that must be reaped for the Master.

Miss Ruth Paxson brought us a wonderful message from the thought of the place of intercession in evangelistic work, and we were urged to yield ourselves to God "to be made intercessors after the pattern of His Son."

We are planning to set aside November as a special time of prayer for China. Will not some of you join us in this evangelistic work of prayer? Prayer is especially asked that in China this year there may be a great *reaping*. Special prayer is asked for a great evangelistic campaign in Fukien province, also for a special meeting arranged for the Vice-President of the Republic, for the President, Cabinet and other high officials in Peking to hear the Gospel from Mr. Eddy. Prayer is asked for special meetings to be held in different centres for girls in Government and Gentry schools and for us missionaries, that we may not lose the vision of Apostolic preparation, Apostolic prayer, Apostolic power and Apostolic purity which we have had this summer.

More Work Among the Tribes People

By MR. CARL G. GOWMAN, Sapushan, Yunnan

A STRIKING illustration of the receptivity and non-receptivity of the Gospel by the different classes of people in China is afforded by our immediate neighbors here. Within a short distance of our house are villages of Chinese, Miao, Ipien and Lisu. The Chinese are situated in two villages to our left; the Ipien a short distance to our right; the Miao in two villages, one right here and one within sight across the valley; and the Lisu are in several villages in a little valley in the mountains directly opposite us, further on from the Miao village. Aside from the Miao, not a single individual in any of these other villages has manifested the slightest interest in the Gospel message we have come to bring them. They come in for medicine continually, but they don't want the medicine for their souls. Oh, pray with us for these our heathen neighbors right at our very doors!

Sunday, May 31st was a red-letter day with us here, being Bible Sunday among the Miao. They began coming on Thursday, and by Saturday night, the place was alive with representatives from all the tribes. On account of the heavy rains during the middle of the week, the total attendance on Sunday was much smaller than it would otherwise have been. Nevertheless, there were tribes people from five days' journey away. This will give some idea of the extent of our parish.

It certainly was an inspiring sight to see this vast throng of redeemed ones, and to hear the wonderful singing as they sounded forth the praise of the Redeemer. And I tell you the Miao *can sing!* In fact, all these tribesmen seem to have a natural gift for singing, in which the Chinese are sadly lacking.

The speakers in their addresses spoke with much feeling of their gratitude to God for the gift of His word as it has thus been translated into their language. I might mention that thus far there has been pub-

lished, Matthew, Mark, John, selections from the Psalter, Old Testament stories, Catechism, and two hymn books. Luke, Acts, Romans and 1 Corinthians have been translated, and it is hoped to have the entire New Testament for them within the next two or three years. The annual collection for the British and Foreign Bible Society was, when taken up, found to be fifty-eight dollars (Mex.), about twenty-seven dollars and fifty cents in gold. When you remember the average wage is hardly four cents a day, and that the

offering was taken at a time of the year when money was scarcest and poverty pinches hardest, it will be seen what a remarkable offering this was. How the breaking of this alabaster box of precious ointment must have rejoiced the heart of the Savior!

At this service also, one hundred and seventy were baptized, among them the first fruits from the Lisu and Laka tribes. After the baptisms, we all met around the Lord's table to remember His death "until He come." The total number of baptisms here from the beginning now totals 1,051, of whom about a score have "fallen asleep."

We had with us for the occasion two visitors from Yunnanfu, Mr. Parker and Mr. Goby. Mr. Parker, who now is the business agent of the Mission in Yunnanfu, during the absence on furlough of Mr. Graham, may be coming into the work here within about a year. Mr.

Goby, I rejoice to say, has just been appointed to Tengyueh. He is a new worker from western Canada and will, after a year or two of study of the language, be taking up tribes work in the Tengyueh district. Praise the Lord for this answer to prayer. Pray for this brother as he goes forward.

I have been busily engaged in language study, and several weeks ago took my first service in Miao—a small prayer meeting. The Lord is giving me the language quickly, for which I praise Him.



A GROUP OF LAKA
Photograph by Mr. A. G. Nicholls

A Journey to the "Farthest West"

By MR. JAMES H. GOBY, Tengyueh, Yunnan

HAVING arrived at Tengyueh on Tuesday, August 7th, I thank God for all His gracious dealing, and I want to thank all the friends who pray for me for their faithful intercession.

Kansu or Sinkiang had always been my ideal as a missionary field, but Mr. Hoste suggested Tengyueh. On thinking the matter over and praying, I decided that I had no real reason for preferring Kansu to Yunnan, and decided that if the work needed me at Tengyueh I was fully prepared to go.

I very much enjoyed the trip. I procured a horse

at Yunnanfu, and accompanied by Mr. Parker, left for Sapushan on the 21st of May.

The Mission station there is high up on the mountains, fully 7,500 feet above sea level, and commands a panorama of inspiring grandeur.

It was here that I saw something of the work amongst the Hwa Miao and the Lisu. Something never-to-be-forgotten is to hear them sing. They revel in it, and it is worth traveling many days to hear a company of these people raise their voices in praise to God.



A MOUNTAIN-TOP RUIN OF AN OLD CASTLE OF A FORMER NOSU CHIEFTAIN IN YUNNAN. STANDING BY THE WALL ARE MR. PARKER AND MR. GOBY, THE LATTER NEAREST THE CENTRE OF THE PICTURE. THE NATIVE IS OF THE LISU TRIBE

Photograph by Mr. C. G. Gowman

I was privileged to be present at a large baptismal service, at which fully one thousand tribes people gathered, mostly Hwa Miao, but with a goodly number of Lisu among them. On this occasion over one hundred and thirty Miao were baptized, thirty-five Lisu (the first in this tribe to enter into church membership) and one Laka.

The singing was beautiful beyond description. To see these uncouth, ignorant people and to hear the inspiring strains that issue from their throats, furnishes a contrast at which one never ceases to wonder.

With Mr. Metcalf I left Sapushan for Tali on the 10th of June, again on horseback. We journeyed by

a little frequented route. The never ending panorama of mountains, range upon range interspersed with valleys decked in brilliant green, never ceased to fascinate, and one was continually constrained to exclaim at the beauty spread out before our gaze.

Practically none of the country through which we passed is being worked by missionaries, it is a land of opportunity, there is much harvest awaiting the reapers of the Lord.

Mr. Fraser of Tengyueh arrived at Tali three days after us. He came to confer with Mr. Metcalf concerning Lisu work. While we were here at Tali the fine new chapel was finished and we were present at the opening service, at which Mr. Hanna baptized seven, five men and two women. The work here is very promising.

Mr. Fraser and I left Tali on the 13th of July. We elected to travel by a circuitous route, beside which we stayed here and there preaching and bookselling. We journeyed together as far as Yungch'ang, where there were three believers. After staying three days I journeyed on to Tengyueh alone.

The last few days of the journey were very trying, on account of heavy rains. However, the Lord saw me through and I have suffered absolutely no ill effects.

Tengyueh is a pretty little spot set in exquisite surroundings, and I am sure I shall not only like the place, but God's people here also. I shall very much value intercession during the coming days of preparation.

An Encouraging Letter from North China

By MRS. F. C. H. DREYER, Hungtung, Shansi

THE change in this village is wonderful. Before 1900 the women would get away from us as far as they could, and would take the children out of our reach. Now they come every day in large numbers and listen well. Since our return last September we have visited every home inside the city walls. At least one half hour has been spent in each, telling the Gospel. The Lord gave us an abundant entrance here in this city, which heretofore was always looked upon as one of the most hopeless places.

In the long term just closed, the Bible Institute students did very good work, and the Lord blessed them not only as they bent over His word in study, but also as they sought daily, on the street, in the street chapel and in the prison, to lead souls to His feet.

A few weeks ago, Mr. Dreyer was returning from a preaching appointment in one of our villages, (he is away to one or other of our forty preaching centres almost every Sunday) when he saw an old man sitting by the roadside. He sat down by his side for a rest

and a little conversation. The old man told my husband that he often spent hours at our street chapel, or preaching hall, on the main street of our city, that he now knew Mr. Lee, the Evangelist in charge, quite well, and loved to listen to the preaching for he felt it to be true and good. He said, "Day before yesterday I was there and I enjoyed the preaching so much that I could not leave. Consequently the sun had set before I got away, and I had to come home in the dark." Then he went on to tell some of the things he had heard and how true he felt them to be. Mr. Dreyer learned that for three years he had been one of the keepers of the Hungtung prison. The number of keepers having been reduced at the New Year, he had been sent home and now in his old age was finding it hard to make ends meet. He said that some Christians came regularly to the prison to preach the Gospel (this, of course, refers to the Bible Institute men), and though many of the prisoners cared for none of these things, he and six or eight of the prisoners believed them and had become, as he said, Chris-

tians. He declared he was too old to be good for much, but that he was thinking of trying to get work in the city so that he might have opportunities of hearing more and of coming to worship. He asked exactly what he must do to be a Christian, and Mr. Dreyer tried to put the Gospel as simply and plainly as possible. Thus the Truth is gradually making its way into these darkened hearts and this prison work, which the Bible Institute students started, is bearing fruit. In the entire district we have baptized 103 adults this past spring. This brings our membership up to over 1,400. In the primary schools there have been over three hundred boys, while the provincial Intermediate School, which is also located here, has

had forty-eight students during the spring term.

You will have read about the "Shansi Elijah." Tancheng is the place he has lived many years. Now he is eighty-four and very childish. Within the past two years all his relatives have died except a "bought grandson," and he is a rascal. Just now you would find the old man in his home watching the workmen as they make his coffin. Since he is so old, one of our Hungtung Christians is in charge at Tancheng, and is very faithful in the work. It is a pleasure to hear him, even before six in the morning, telling the Gospel to some one who has come in. God has helped him to get a good hold on the people of the village, and I hope soon many will come out on the Lord's side.

By the Way

A Missionary Sketch by "K"

THE long line of carts, heavily laden, crawled slowly along up the gully. The grade was steep and a little rain had made the red clay track very slippery. The high loess cliffs on each side reflected the sun and heat, and the panting mule teams were frequently brought to a standstill.

Wang was driving the second cart in the train, and with all his yelling at the animals and whip-cracking, they could not make more than two and a half to three miles an hour. Wang was in a bad temper; who wouldn't be with a decayed molar gnawing at one for days? For two nights he had had hardly any sleep. It was not the hard brick "k'ang" or platform on which he lay, or the vermin that infested it that kept him tossing restlessly awake, but that wretched tooth. What could he do about it? True, there was old P'an in his native village. Mr. P'an was a doctor of the old school if ever there was one. With finger nails kept several inches in length to show his gentility, his face half covered by enormous horn-rimmed goggles, and his tall, lean frame clad in a loose robe, with sleeves of great width, he looked what indeed he was—a regular old Chinese quack doctor. P'an could make out prescriptions of marvellous quantities of gruesome ingredients; he knew what parts of the human anatomy to run his long needle into without killing the patient, and he had been known to punch out teeth with a hammer and a nail. But Wang's village and old P'an's were some hundreds of miles distant, so the unfortunate carter trudged along beside his four mules nursing the aching cheek in his hand.

K, with his "boy," Tet-en (*lit.* "obtained grace") was plodding along through this same steep gully. His pony "Mac," found it hard to get a foothold, but the missionary was making some sort of progress. Bye and bye the string of tobacco carts are overtaken, and by careful manoeuvring the missionary is able to pass them one by one at slightly wider places in the narrow road. He comes up to the head of the toiling procession and draws rein alongside of Wang, saying laconically, "Tooth ache, eh?" "It aches to take my life," replies Wang, which is a Chinese way of say-

ing, "It's awfully bad." "Would you like it out?" asks the missionary. Wang looks up at this, and sees a pale-face foreigner from nobody-knows-how-far-off-over-the-seas looking down at him from under a sun



A CHINESE ROAD

helmet. "Of course I'd like it out, but it's in tight, I can't move it with my fingers, though I keep on trying." "Oh, I'll move it," returns the missionary

with a smile. "You just get your mates to stop a minute. Here, 'Obtained Grace,' come and hold the horse. I've got something on hand." Li and Kwoh come running up, "Hai, hai, you fellows, stop, wait a minute!" and the long line of carts comes to a standstill. The missionary is busy at his saddle bags and produces several forceps and selects the right one. "Now, Wang, you sit right down there in the road, open your mouth wider! wider! Which one is it? Yes, I see. Do take your fingers out of the way." "Ah-ah-ah-ah-ACH," and in about two jiffies the decayed molar, the cause of all the trouble, is in

the grateful Chinaman's hand instead of his head. "We have bothered you." "You have spent your heart." Li, Kwoh and company are profuse in their thanks and admiration. "Won't you come and ride on our tobacco carts?" Which, considering that the missionary had a fast horse of his own, was rather a good joke; but it showed their Oriental politeness all the same.

* * * * *

From which it may be seen that it is a useful thing to have a few instruments with you when traveling in heathen lands.

Our Shanghai Letter

BY MR. JAMES STARK, Secretary of the China Council

THE "White Wolf" was, some time ago, reported as having been killed in Honan, and the payment of the reward offered for his head authorized by the Central Government, but in some quarters doubt has since been expressed as to whether or not the announcement has foundation in fact. In any case the activity of this lawless leader and his followers has ceased, and the provinces which principally suffered at their hands now enjoy quiet. The Szechwan soldiers, whose presence and reputation on the Shensi border did much to save the situation in the Hanchung plain, have been recalled, and the conditions, I gather, are again normal.

The district of Kinhwa, Chekiang, has recently been in a disturbed state, owing to the circulation of rumors so absurd that it is hardly conceivable that credence would have been given to them. A census of children under fourteen years of age had been taken at the instance of the Board of Education, and this had given rise to a report that, somewhere, foreigners were building a bridge, for the support of the foundations of which the spirits of children were wanted. As the result, many government schools were destroyed, and some Mission ones were threatened; but the civil and military authorities have taken prompt and vigorous action for the suppression of lawlessness, and the situation has, in consequence, greatly improved.

Owing to prolonged drought there is failure of crops in many parts of the country, and this is nearly always an exciting cause of unrest, there is need of earnest prayer, especially in view of the international political developments in Europe, that peace and order may be preserved throughout China.

This year the summer has been an exceptionally long and hot one. In Shanghai the thermometer register has been the highest on record for over forty years, and from the reports which have reached me from the provinces, I infer that this has also been true of other centres. We have, therefore, felt special sympathy for our fellow-workers at inland stations where the temperature has been equally trying, and the conditions of life much less favorable than those enjoyed at the coast.

There have been epidemics of sickness among the Chinese with many deaths, especially in the case of children; but the health of our workers generally has been good. Miss A. Hunt, Miss M. S. Cruikshanks,

Miss J. R. Anderson and Mr. R. Williams, have suffered from attacks of dysentery, but in each case a satisfactory recovery has been made. Mr. Ernest Weller, I regret to report, is seriously ill at Shekichen with what is thought to be typhoid fever. Miss Dives has gone over from Chikungshan to give help in nursing him. Miss M. C. Brown and Miss F. Cole, each of whom recently underwent a serious surgical operation at Kuling, are progressing favorably.

Workers who have been spending part of the hot season at our Mission Sanatoria, are now returning to their stations, refreshed and strengthened for their autumn's work. I feel sure they will have a place in your prayers as they resume their service, with all the difficulties inseparable from it.

Mr. Hoste has paid a visit to Chefoo, and has been giving his attention to a number of matters affecting the work and workers there. The schools for the education of our missionaries' children reopen to-day, after the summer vacation.

Mr. Stevenson regains strength very slowly. The unusually great heat this summer, which has tried him much, has considerably retarded his progress, but with the early advent of cooler weather, it is to be hoped improvement in his condition will become more rapid.

Since the date of my last letter (July 16th), two hundred and fifty-seven baptisms have been reported.

Writing from Sining, Kansu, on August 4th, Mr. H. F. Ridley mentions that a man who regularly came to the services about eight years ago, suddenly ceased doing so, owing to trouble between him and another inquirer. Since that time, he has attended twice or thrice a year. He has often been exhorted, both by Mr. Ridley and by a Christian who lives outside his village. At the end of July Mr. Ridley and Mr. Learner met him by the riverside, feeding his cattle, and he promised to be present at the chapel on the following Sunday. Mr. Ridley adds:—

"At the close of the afternoon service, he asked me to go over to his home and have worship, when he would clear away all his idols. So we went yesterday and had a meeting with his family. His wife being quite in sympathy with him, he has no hindrance in the home. A little mud idol was all that was left, and we brought it away with us."

Mr. J. H. Edgar and Mr. C. H. Coates, of Weikiu, West Szechwan, recently made a journey of about

six hundred English miles in non-Chinese regions, "completely circumnavigating the gigantic massif, known as the Hsueh-long-pao." Mr. Edgar writes:—

"We crossed the Balanshan on foot, and although feeling as if weighed down with a burden of one or more cwt., got over the 15,000 ft. crest without incident. The roads in the Hsiaokiu depression are easy and good, but a serious drought is raging in the land, and lamas are frantically praying for rain. But a pitiless sun poured down his fiery wrath on us almost all the way. To get out from the Hsiaokiu, we had to cross the Hongh'iao, a pass not lower than 1,600 ft. and probably over 18,000 ft. On the Tsaku side we were confronted with a formidable glacier which, although not without danger, was safely traversed by our party. This pass is only open about seven months in the year, and we were the third party to risk it this season. The road from the glacier to Tsaku, about seventy miles, is good, and calls for no comment. The natives of Samo were very friendly."

On the journey a total of 4,022 books, tracts and almanacs were sold, of which about two thousand five hundred were Scripture portions.

Miss M. J. Williams, writing from Pachow, Szechwan, mentions that a woman lately came to her, saying her husband could not worship idols, so he went out into the courtyard to worship, feeling sure there must be a God up above in the heavens, and that the Gospel he had heard that morning must be true. Miss Williams adds:

"I gave her the best tracts I could find to take home with her. She is a daily patient, and has since told me that her husband has the Scriptures before him while taking his meals, and has spent time each day reading them. Please pray for him."

Mrs. W. E. Hampson, in a letter dated Chengtu, July 23rd, writes:—

"Our acquaintance with the members of official and wealthy families is steadily growing, and we hope that many of these people will become more than merely interested in the Gospel."

Mr. W. T. Herbert reports that a young scholar came in from a town forty English miles distant to attend special meetings conducted by Pastor Ting Li-mei, to whom I have made reference in previous letters, and was converted, though he had not before heard the Gospel. On returning to his home, he at once began to spread the news of salvation, and he has since written to say that some sixty men, amongst whom are many scholars, have professed to accept Jesus Christ as their Savior. The first man who is said to have done so is an old scholar of eighty-one years of age. Some seventy others have become interested. Mr. Herbert has sent a deputation of three Christians to inquire into this native missionary move-

ment, and he expects soon to receive their report.

Dr. Dansey Smith, writing from Jaochow, Kiangsi, on July 21st, says:—

"We have with us now the most miserable opium case I have ever seen. A few months ago the man was strong, well-dressed and wealthy. Now he is a walking skeleton, with hardly strength to get about at all. He has only two garments, which are almost rags, and he has been a beggar. He was smoking over eight drachms of the drug a day, which I am told corresponds to \$2. He has now been here over ten days, but does not yet show much improvement."

In a letter dated August 24th, Dr. Smith writes:—

"You will be interested to know that the opium wreck of whom I told you in my last, is now entirely recovered. But better still, he apparently takes a great interest in the Gospel, and yesterday brought his younger brother to the service. I do hope and pray that he may be converted."

The following extract from a letter received from Mr. Emil Johnson, written from Patsibolong, Mongolia, and dated July 28th, will be read with interest. Mr. Johnson writes from this place far north:—

"During the first part of the month we had a series of Bible readings and a few days of Gospel preaching in T'ankanmoto, a village 120 li from Pao-towchen, west of the Yellow River, which for a long time has been noted for its wickedness. Some years ago the Lord sent His messengers to this place, and one of the most wicked young men in the village was brought to Christ. He was thoroughly converted, and the great change in his life made a remarkable impression upon the villagers. The young man met with



SMOKING OPIUM. AN "EVERYDAY" SCENE IN PARTS OF CHINA, EVEN AT THE PRESENT. THE STRONG LOOKING YOUNG MAN BEGINNING HIS SMOKING WILL DOUBTLESS BEFORE LONG BE SICK AND WEAK LIKE THE OLD ONE

Photograph by L. R. Rist

much opposition. He sent a request that a teacher might go to open a school in the village, and with this we complied. The headman of the place did his best to hinder, but, in spite of much trouble, caused especially by this man, the inquirers patiently endured, and by showing a Christian spirit, the opposition has been overcome so much so that the headman himself is now friendly. At the close of the special meetings we had the joy of baptizing nine men and three women. They were the parents, and the others mostly relatives, of the above mentioned young man. His old mother was so deeply affected by his conversion, and by his changed life, that she very soon renounced her idols and turned to Jesus. When I first visited the place two years ago she was most earnest, and she has made wonderful progress since that time. Although these converts have had but little opportunity for instruction, it was most encouraging to find that they had such a good knowledge of the Christian truths. May our Heavenly Father continually watch over His chosen ones in this out-of-the-way village!"

Editorial Notes

IT is our hope to send out a party of missionaries in the near future. Mr. and Mrs. Muir and their children have already left us and are now journeying toward China, while Miss Weber (returning) and the Misses Larsen and Lindstrom (of Minneapolis and Chicago, respectively), will follow. This action is taken as China is remaining quiet, with the prospect that this condition will continue. We bespeak the prayers of our friends for these missionaries, that they may be kept and greatly used of God.

It is with sorrow that we announce that Mr. J. S. Helmer, the beloved Secretary of the Mission, at Toronto, has been seriously ill, and has had to pass through a dangerous operation. This last took place about the middle of October, and was successfully performed. It is likely now that Mr. Helmer will be better than he has been for some time past, and we earnestly hope that this will be the case. But we trust that friends will help our brother by many prayers. A valuable and precious life is at stake, and it is our privilege to be used of God in its preservation.

The news of the appointment of the Rev. J. Stuart Holden to the office of Home Director for Great Britain, in succession to the late Mr. Theodore Howard, is given elsewhere in this paper. We welcome the appointment here in North America as heartily as it has been welcomed in Britain. Mr. Holden is well known, and much loved on both sides of the Atlantic, and we feel that he belongs to this land as well as to the motherland. For this reason, while Mr. Holden's sphere of service will be in Great Britain, his influence will extend hitherward across the seas. Moreover, we hope that his annual summer visits to this country as a speaker at Northfield and elsewhere, will be continued, so that thus we shall often see his face and hear his voice. Mr. Walter B. Sloan will continue in his position as Assistant Home Director for Great Britain, and these two brethren will be united in their service, to the strengthening of each other's hearts and hands. We hope that these arrangements will greatly add to the spiritual power and prosperity of the Mission. May we ask that prayer for Mr. Sloan may be continued, and that special supplications may be offered for Mr. Holden as he takes up his new responsibilities.

In these days, when so much criticism is being expressed toward Germany, it is well for us to remember that in the midst of that people are many godly saints to whom the world owes an unpayable debt of obligation and gratitude. Not all German theologians are higher critics, and not a few are deeply evangelical. Also, many of our best devotional writers are Germans. Also, the German missionary spirit is a strong one. In former days, Gutschlaff—one of the pioneer missionaries in China—was the example and inspirer of Mr. Hudson Taylor, and thus, in a sense, he was the founder of the China Inland Mission. In the present days, some twenty-six missionary so-

cieties, having a total membership of 2,115 foreign and 8,766 native workers, and having 246,690 communicants, carry on active service in the regions beyond. In our own Mission, over 100 Germans are united with us in evangelizing China, and they are a most devoted body of men and women. These are facts which are not to be forgotten, and we should beware of any spirit of generalization which leaves them out of account. In our prayer and praise then let us be sure to remember all of the German Christians as "brethren beloved."

We would confess peculiar sympathy at the present time for the Christians in Great Britain. The war has not as yet invaded their territory and they are so far spared the shock and horror which have come to Christians in other parts. But a heavy sorrow has fallen upon hearts and also a great dread of what may yet come to pass. Friends recently arrived from England declare that we have no conception here, from the newspapers or otherwise, of the real state of affairs in Britain on account of the shadows hanging over homes and lives. And as for missionary societies, the stress and strain are very great, the minds of Christians being preoccupied, their incomes being seriously reduced, and the sense of need at home displacing that of need abroad. All this calls for our compassion and intercession, for what affects Great Britain affects the world. We are thankful to hear from Mr. Sloan that the income of the Mission, as represented by the receipts at the London office, has been fairly well maintained so far, in spite of untoward circumstances, so that nearly normal remittances have been made to China. How great is God's faithfulness!

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3: 12). One of the most pernicious doctrines which may ever take hold upon a Christian is that which teaches that a man who succeeds in being godly will escape from suffering. The argument in such a case is that God loves the godly man so much that He will not allow any evil to befall him. But what about Jesus, in the days of His flesh; and Peter and Paul, and all the suffering saints and martyrs who have followed in Christ's train? And also what about our text, with its universal inclusion and application? Indeed, the wonder is that godly saints have not suffered more; and it is a grave question if there had been more godliness whether there would not have been more suffering. Over in Europe at present there is a veritable earthly hell of suffering, and hundreds of devoted Christians are in the very midst of it, God not staying the burning nor delivering from it. In Old Testament times, godliness did generally exempt one from physical suffering. But in these New Testament times, often the more godly one is the more suffering increases. Happy the man then who can take all such evil from the hand of God, being assured that whatever loss He allows to occur in this life, He will infinitely make up in the life which is to come.

Monies acknowledged by Mission Receipts, October, 1914

PHILADELPHIA

TORONTO

MISSIONARY AND GENERAL PURPOSES

SPECIAL PURPOSES

MISSIONARY AND GENERAL PURPOSES

SPECIAL PURPOSES

Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
1-604(Int.)	\$24 00	15-637...	\$1000 00	1-608....	\$25 00	1-722....	\$ 4 00	21-776....	\$ 2 05
605....	20 00	16-639(Int.)	70 50	609*...	5 00	723....	6 50	777....	5 00
606....	3 00	640....	25 00	2-611....	90 00	724....	4 50	22-778....	50 00
607....	125 00	641....	1 00	6-618....	6 00	3-729....	30 00	779....	5 00
2-610....	75 00	642....	1 00	7-620....	25 00	730....	5 00	780....	50 00
3-612....	4 50	17-644(Int.)	46 55	8-623....	15 00	6-735....	21 00	23-781....	1000 00
613....	2 50	19-645....	7 00	9-626....	25 00	736....	3 00	782....	1 50
614(Int.)	29 86	646....	5 00	12-630....	15 00	7-738....	20 00	783....	15 00
615....	25	21-649....	1 00	15-638....	144 00	740....	16 00	24-784....	50 00
5-616....	416 66	650....	11 73	16-643....	8 00	741....	6 00	785....	5 00
617....	10 00	26-652....	10 00	19-647....	10 00	8-742....	7 00	786....	25 00
6-619....	600 00	653....	5 00	20-648**	15 00	9-744....	4 50	787....	10 00
7-621(Int.)	9 49	655....	25 00	26-651....	15 00	745....	5 00	26-789....	10 00
622....	8 30	27-657....	30 00	654....	15 00	10-747....	5 00	790....	1 00
8-624....	3 00	29-658....	4 50	27-656....	60 00	12-750....	10 00	791....	3 80
9-625....	15 00	659....	68	31-666....	10 00	13-751....	25 00	792....	20 00
10-627....	50 00	660....	15 00	667....	15 00	753....	5 00	793....	95 00
12-628....	8 00	30-661....	93 75			14-754....	75 00	27-794....	1 00
629....	1000 00	662....	1 45		\$498 00	755....	50 00	795....	1 00
13-631....	12 00	31-663....	20 00			16-758....	500 00	796....	2 00
632....	4 50	664....	5 00			760....	20 00	797....	1 00
14-633....	50 00	665....	19 00			762....	2 25	798....	4 06
634....	15 00					763....	10 00	29-800....	25 00
635....	5 00					19-767....	100 00	801....	100 00
636....	3 00					768....	1 00	31-804....	5 00
						769....	20 00	805....	25 00
						770(Int.)	686 94	806....	100 00
						20-771....	5 00		
						774....	100 00		
						775....	25 00		

SUMMARY

From Philadelphia—

For Missionary and General Purposes.	\$3,892 22
For Special Purposes	498 00
	\$4,390 22

From Toronto—

For Missionary and General Purposes.	3,385 10
For Special Purposes	399 45
	3,784 55

	\$ 8,174 77
Previously acknowledged in 1914	53,079 87
	\$61,254 64

*For Swedish Work

**For German Work

Information for Correspondents and Donors

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices.

All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

FORM OF BEQUEST

I give and bequeath unto the China Inland Mission (see note) the sum of dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

NOTE

In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

FORM OF DEVISE

I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances in fee simple, for the use, benefit and behalf of said Mission forever; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

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MRS. HOWARD TAYLOR

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reader concerning the lives of the Old
Testament saints who offered
prayer to Jehovah.*

By

HENRY W. FROST

CLOTH, \$1.00, POST PAID

"A few months ago we had the privilege of reviewing a book of poems by Mr. Frost. This book is a *prose poem* both in thought and in aptness of expression. Those who are familiar with the writings of the late A. J. Gordon and the late Alexander MacLaren will know what to expect when we say that the rich, evangelical thought and the felicity of expression found in this volume constantly reminds us of one or the other of these remarkable men. Mr. Frost, in his position as the American head of the China Inland Mission, writes from an experience in prayer that falls to the lot of few of God's servants. He was a child of prayer and he has lived a prayer life since the day of his conversion. In this book he has opened up a field of wealth never, so far as we know, previously explored. He takes up every instance of prayer, either direct or by implication, from Genesis to Malachi, and unfolds its import in an easy, natural and gracious way. There are many fresh treatments of the Word that are exceedingly helpful. It would be a very profitable volume to use at family prayer, by reading it through, chapter by chapter. Of all books written on prayer these recent years—and there have been many of them—this one we are compelled to place at the head of the list."—*Watchword and Truth*.

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PASTOR HSI

One of China's Christians

By

MRS. HOWARD TAYLOR

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CHINA INLAND MISSION

64 W. Cheltenham Ave., Philadelphia, Pa.

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CHINA'S MILLIONS

MISSION OFFICES
GERMANTOWN
PHILADELPHIA, PA

TORONTO
DECEMBER, 1914

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CONTENTS:

ENTHRONED.

—By H. W. F.

JAMES J. MEADOWS.—By Marshall Broomhall, M.A.

ARTICLES OF BELIEF OF THE NIAGARA BIBLE CONFERENCE. —By Rev. James H. Brookes, D.D.

CARRYING THE WORD TO VILLAGES OF NORTH CHINA. —By Mr. John Falls

LUTHER ON THE GREAT COMMISSION.

OUR SHANGHAI LETTER.—By Mr. James Stark

WHAT HAS TO BE FACED IN CHINA.

—By the late Miss HESSIE NEWCOMBE

A GROWING BIBLE SCHOOL.

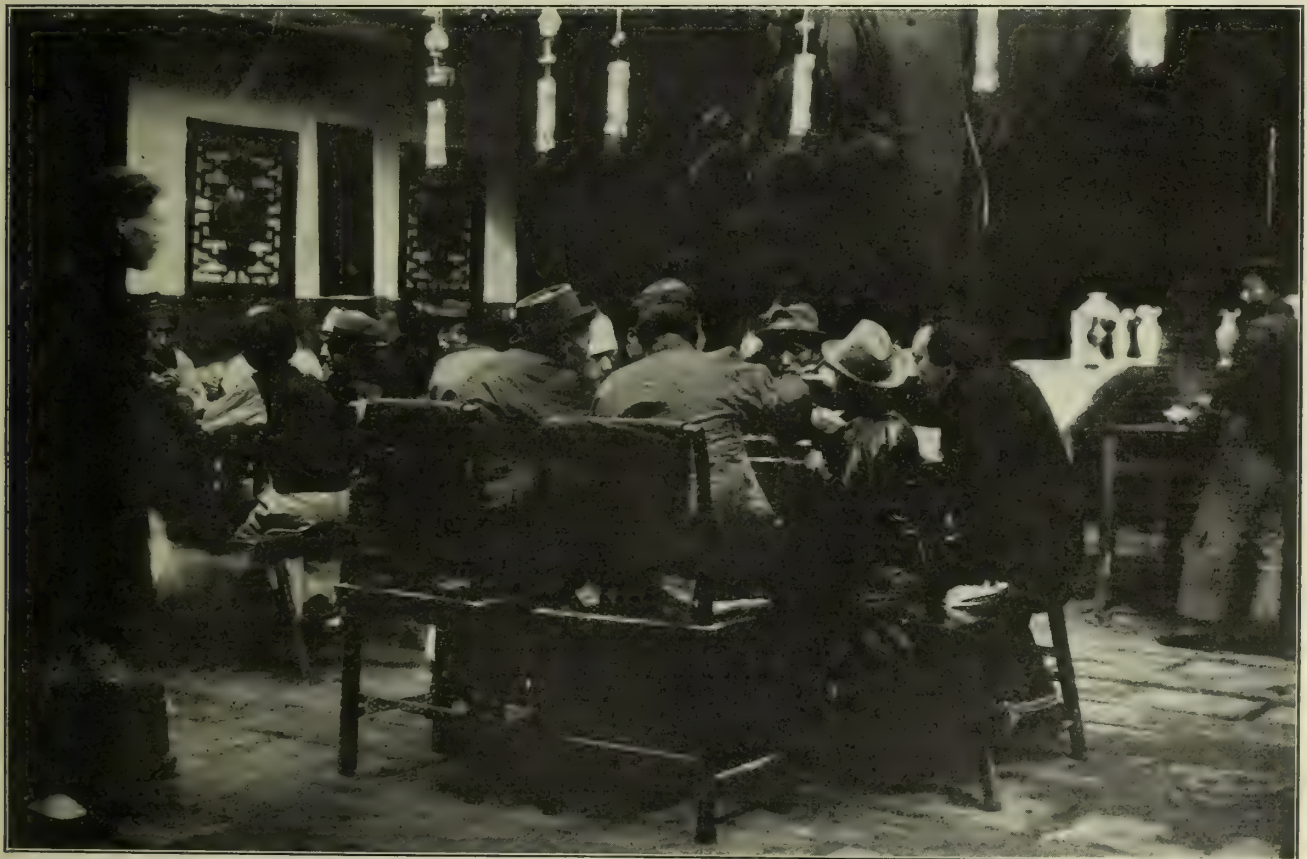
—By Mr. W. S. HORNE

IN PERILS OF ROBBERY.

—By Miss C. SHAW

EDITORIAL NOTES.

DONATIONS.



A CHRISTMAS FEAST AT WANHSIEN, WEST CHINA. THE DRESS OF THE CHINAMEN BESPEAKS THE RECENT TRANSITION PERIOD. THE SETTING OF THE FEAST IS THOROUGHLY CHINESE IN CHARACTER

China Inland Mission

Founded, in 1865.

by the REV. J. HUDSON TAYLOR.

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Prayer Meetings on behalf of the Work in China connected with the CHINA INLAND MISSION are held as follows:

Germantown, Pa., Church of Atone- ment, Chelton Avenue	Weekly, Wednesday, 8 p.m.
Germantown, Pa., 235 School Lane	Weekly, Saturday, 4 p.m.
Pittsburg, Pa., Gospel Tabernacle, 809 Arch Street, N.S.	Weekly, Monday, 2.30 p.m.
Albany, N.Y., Bible School, 107 Co- lumbia Street	Monthly, the 1st Thursday, 3.30 p.m.
New York, N.Y., Hephzibah House, 263 West 25th Street	Monthly, the 2nd Tuesday, 8 p.m.
Niagara Falls, N.Y., 562 Third Street...	Monthly, the 3rd Tuesday, 3 p.m.
Buffalo, N.Y., German Y.M.C.A., Cor. Genesee and Davis Sts.	Monthly, the 3rd Tuesday, 8 p.m.
Ventnor, N.J. (Atlantic City), 14 South Sacramento Ave., Ventnor	Weekly, Friday, 3.30 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor St...	Monthly, the 2nd Wednesday, 3.30 p.m.
Cleveland, Ohio, 4223 Cedar Ave.	Monthly, the 2nd Monday, 7.30 p.m.
Indianapolis, Ind., First Lutheran Ch. Cor. Penn and Walnut Sts.	Monthly, the last Sunday, 6.45 p.m.
Chicago, Ill., Burr Mission, Wentworth Ave. and 23rd Street	Monthly, the 4th Tuesday, 7.30 p.m.
Minneapolis, Minn., 23rd Ave. and 8th St.	Monthly, Thursday even'g after 1st Sun.
St. Louis, Mo., 4339 Delmar Boulevard..	Semi-monthly, 1st & 3rd Mondays, 8 p.m.
Ferguson, Mo., Presbyterian Church ...	Weekly, Saturday evening.
Louisville, Ky., 512 West Kentucky St..	Weekly, Monday, 7.45 p.m.
Palestine, Texas	Monthly, the 2nd Wednesday evening.
Colorado Springs, Colo., Emmanuel Pres. Ch., cor. Spencer and Mesa Rd.	Bi-weekly, Tuesday, 7.30 p.m.
Toronto, Ont., 507 Church Street	Weekly, Friday, 8 p.m.
Hamilton Ont., Caroline St. Mission..	Monthly, the 1st Wednesday.
Hamilton, Ont., 110 Myrtle Ave.	Monthly, the last Thursday, 8 p.m.
London, Ont., 598 Princess Ave.	Monthly, the 4th Friday, 3.30 p.m.
Ottawa, Ont., Y.W.C.A.	Monthly, the 1st Friday, 8 p.m.
Montreal, Que., 1762A Esplanade Ave...	Monthly, the 3rd Monday, 8 p.m.
Truro, N.S., at home of Mrs. Clarkson..	Monthly, the last Thursday, 3.30 p.m.
Halifax, N.S., 88 Edward St.	Monthly, the last Monday, 3.15 p.m.
Winnipeg, Man., Y.W.C.A., Ellice Ave. W.	Monthly, the last Monday, 8 p.m.



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507 Church Street, Toronto, Ont.

CHINA'S MILLIONS

TORONTO, DECEMBER, 1914

Enthroned

"He is the Lord of lords and King of kings."

After hearing an address to Christians in which they were urged to make Christ king, and in which the speaker closed by saying: "Which shall it be for Him; a cross or a throne?"

They followed Him close, the rabble crowd,
And they pressed upon Him with shoutings loud,
As he walked in their midst, His meek head bowed—
The Master of Galilee;
And few were the friends that He had that day
As He traversed the hard and tortuous way,
Through frowning gate to the hill-top gray,
To die on the cruel tree.

They nailed Him there, and they lifted Him high,
They put Him to shame 'tween the earth and sky,
He asked for no mercy by word or cry—
He was dying for you and me;
Then they stood and mocked Him, the rabble throng,
With jeering and hissing and ribald song,
Yea, they taunted Him sore, who had done no wrong,
As He suffered on Calvary.

They eagerly watched Him till day was past,
Till the sky with darkness was overcast,
Till His head hung low on His breast, at last,
Who was dying to set men free;
Ah, He could not deliver Himself, they said,
Because He endured and willingly bled;
And so they reviled Him, and left Him dead—
A King in His majesty!

Oh, would I had been in the crowd that day,
To follow Him on to the hill-top gray
And to take His part, whate'er they might say,
Who gave up His life for me;
For I would have hailed Him a King e'en then—
The thorn-crowned Savior of sinful men—
And have bowed the knee, again and again,
As He died in His agony.

But the day is past and the crowd has gone
And silent the jeer and the ribald song,
And a crown and a throne to the King belong,
Who suffered so willingly;
Yet here, even now, in this hostile land,
In the midst of the throng, I take my stand,
And I raise my voice and I lift my hand
In pledge of my loyalty;

And I vow in the light of yonder sun
I will seek to undo the wrong that was done
When they put Him to shame, God's holy Son,
On Calvary's cursed tree;
Yea, as long as I live, my gifts I'll bring,
And as long as I live, my praise I'll sing
To Him whom I've throned in my heart as King—
The Christ of all victory!

H. W. F.

Articles of Belief of the Niagara Bible Conference

Written by the REV. JAMES H. BROOKES, D.D.

SO many in these latter times have departed from the faith, giving heed to seducing spirits, and doctrines of devils; so many have turned away their ears from the truth, and turned unto fables; so many are busily engaged in scattering broadcast the seeds of fatal error, directly affecting the honor of our Lord and the destiny of the soul, we are constrained by fidelity to Him to make the following declaration of our doctrinal belief, and to present it as the bond of union with those who wish to be connected with the Niagara Bible Conference.

I. We believe "that all Scripture is given by inspiration of God," by which we understand the whole of the book called the Bible; nor do we take the statement in the sense in which it is sometimes foolishly said that works of human genius are inspired, but in

the sense that the Holy Ghost gave the very words of the sacred writings to holy men of old; and that His divine inspiration is not in different degrees, but extends equally and fully to all parts of these writings, historical, poetical, doctrinal, and prophetic, and to the smallest word, and inflection of a word, provided such word is found in the original manuscripts: 2 Tim. 3: 16, 17; 2 Pet. 1: 21; 1 Cor. 2: 13; Mark 12: 26, 36; 13: 11; Acts 1: 16; 2: 4.

II. We believe that the Godhead eternally exists in three persons, the Father, the Son, and the Holy Spirit; and that these three are one God, having precisely the same nature, attributes and perfections, and worthy of precisely the same homage, confidence, and obedience: Mark 12: 29; John 1: 1-4; Matt. 28: 19, 20; Acts 5: 3, 4; 2 Cor. 13: 14; Heb. 1: 1-3; Rev. 1: 4-6.



THE LATE DR. JAMES H. BROOKES

the devil: Gen. 1:26; 2:17; John 5:40; 6:53; Eph. 2:1-3; 1 Tim. 5:6; 1 John 3:8.

IV. *We believe that this spiritual death, or total corruption of human nature, has been transmitted to the entire race of man, the man Christ Jesus alone excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably bad, being enmity against God, and incapable by any educational process whatever of subjection to His law: Gen. 6:5; Psa. 14:1-3; 51:5; Jer. 17:19; John 3:6; Rom. 5:12-19; 8:6, 7.*

V. *We believe that, owing to this universal depravity and death in sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainment in morality however high, no culture however attractive, no humanitarian and philanthropic schemes and societies however useful, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Ghost through the Word, is absolutely essential to salvation: Isa. 64:6; John 3:5, 18; Gal. 6:15; Phil. 3:4-9; Tit. 3:5; Jas. 1:18; 1 Pet. 1:23.*

VI. *We believe that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin, and made a curse, for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, or of all the churches that have existed since the days of the Apostles, can add in the very least to the value of that precious blood, or to the merit of that finished work, wrought for us by Him who united in His person true and proper divinity with perfect and sinless humanity: Lev. 17:11; Matt. 26:28; Rom. 5:6-9; 2 Cor. 5:21; Gal. 3:13; Eph. 1:7; 1 Pet. 1:18, 19.*

VII. *We believe that Christ, in the fulness of the blessings He has secured by His obedience unto death, is received by faith alone, and that the*

III. *We believe that man, originally created in the image and after the likeness of God, fell from his high and holy estate by eating the forbidden fruit, and as the consequence of his disobedience the threatened penalty of death was then and there inflicted, so that his moral nature was not only grievously injured by the fall, but he totally lost all spiritual life, becoming dead in trespasses and sins, and subject to the power of*

moment we trust in Him as our Savior we pass out of death into everlasting life, being justified from all things, accepted before the Father according to the measure of His acceptance, loved as He is loved, and having His place and portion, as linked to Him, and one with Him forever: John 5:24; 17:23; Acts 13:39; Rom. 5:1; Eph. 2:4-6, 13; 1 John 4:17; 5:11, 12.

VIII. *We believe that it is the privilege, not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior; and that this assurance is not founded upon any fancied discovery of their own worthiness, but wholly upon the testimony of God in His written Word, exciting within His children filial love, gratitude, and obedience: Luke 10:20; 12:32; John 6:47; Rom. 8:33-39; 2 Cor. 5:1, 6-8; 2 Tim. 1:12; 1 John 5:13.*

IX. *We believe that all the Scriptures from first to last centre about our Lord Jesus Christ, in His person and work, in His first and second coming; and hence that no chapter even of the Old Testament is properly read or understood until it leads to Him; and moreover that all the Scriptures from first to last, including every chapter even of the Old Testament, were designed for our practical instruction: Luke 24:27, 44; John 5:39; Acts 17:2, 3; 18:28; 26:22, 23; 28:23; Rom. 15:4; 1 Cor. 10:11.*

X. *We believe that the Church is composed of all who are united by the Holy Spirit to the risen and ascended Son of God, that by the same Spirit we are all baptized into one body, whether we be Jews or Gentiles, and thus being members one of another, we are responsible to keep the unity of the Spirit in the bond of peace, rising above all sectarian prejudices and denominational bigotry, and loving one another with a pure heart fervently: Matt. 16:16-18; Acts 2:32-47; Rom. 12:5; 1 Cor. 12:12-27; Eph. 1:20-23; 4:3-10; Col. 3:14, 15.*

XI. *We believe that the Holy Spirit, not as an influence, but as a divine person, the source and power of all acceptable worship and service, is our abiding Comforter and Helper, that He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of*



THE PAVILION IN WHICH CONFERENCES AT NIAGARA-ON-THE-LAKE WERE HELD; ALSO THE BIRTH PLACE OF THE NORTH AMERICAN BRANCH OF THE CHINA INLAND MISSION

Christ, seeking to occupy us with Him, and not with ourselves nor with our experiences: John 7: 38, 39; 14: 16, 17; 15: 26; 16: 13, 14; Acts 1: 8; Rom. 8: 9; Phil. 3: 3.

XII. *We believe that we are called with a holy calling to walk, not after the flesh, but after the Spirit, and so to live in the Spirit that we should not fulfill the lusts of the flesh; but the flesh being still in us to the end of our earthly pilgrimage needs to be kept constantly in subjection to Christ, or it will surely manifest its presence to the dishonor of His name: Rom. 8: 12, 13, 14; Gal. 5: 16-25; Eph. 4: 22-24; Col. 3: 1-10; 1 Pet. 1: 14-16; 1 John 3: 5-9.*

XIII. *We believe that the souls of those who have trusted in the Lord Jesus Christ for salvation do at death immediately pass into His presence, and there remain in conscious bliss until the resurrection of the body at His coming, when soul and body re-united shall be associated with Him forever in the glory; but the souls of unbelievers remain after death in conscious misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power: Luke 16: 19-26; 23: 43; 2 Cor. 5: 8; Phil. 1: 23; 2 Thess. 1: 7-9; Jude 6, 7; Rev. 20: 11-15.*



C. I. M. GROUP AT NIAGARA CONFERENCE, 1894, CONSISTING OF SOME COUNCIL MEMBERS, THE WORKERS IN THE HOME DEPARTMENT OF THE MISSION, AND CANDIDATES AT THAT TIME IN RESIDENCE IN THE HOME
 Standing—Henry Bolton, Jas. Simpson, J. H. Todd, Miss Maud Hancock, Henry O'Brien, Mrs. O'Brien, Dr. Thos. Wardrope, Dr. D. McTavish, Dr. W. J. Erdman, Rev. T. C. Des Barres, Dr. Henry C. Parsons, J. J. Gartshore, J. S. Helmer, Jas. R. Cavers, Miss A. L. Tennyson.
 Seated (Middle Row)—Mrs. J. H. Todd, Miss Bridge, Mrs. Frank McCarthy, Mrs. H. W. Frost, Miss Batty, Mrs. F. A. Steven, Mr. A. Samson, Miss Tilley (Mrs. Keller), Mrs. J. S. Helmer.
 On the Ground—Robert Ferrie, F. C. H. Dreyer, Frank McCarthy, Rev. H. W. Frost, Rev. F. A. Steven, John Nasmith, John McCarthy, Mr. Mowle.

XIV. *We believe that the world will not be converted during the present dispensation, but is fast ripening for judgment, while there will be a fearful apostasy in the professing Christian body; and hence that the Lord Jesus will come in person to introduce the millennial age, when Israel shall be restored to their own land, and the earth shall be full of the knowledge of the Lord; and that this personal and premillennial advent is the blessed hope set before us in the Gospel for which we should be constantly looking: Luke 12: 35-40; 17: 26-30; 18: 8; Acts 15: 14-17; 2 Thess. 2: 3-8; 2 Tim. 3: 1-5; Tit. 1: 11-15.*

Luther on the Great Commission

"Go ye into all the world and preach the Gospel to the whole creation."

THE Sovereign Ruler commissions these poor beggars to go forth and proclaim this new message, not in one city or country only, but in all the world.

Had the apostles depended upon their own power, they would have miserably failed before crossing their own thresholds. Afraid of their own people, the Jews, they hid themselves behind bolted doors. Whence did they receive such courage and strength? Surely not from any king of Persia nor emperor of Rome, Turkey, or Tartary. No, it was from the Lord alone, who ascended into heaven and commanded them to go and preach to the whole creation. And as Christ began to set up His kingdom, so it will continue to the end of the world. He is the one to whom all authority is given in heaven and on earth. Christ looks far into the future. He does not want his message hidden in a corner. He does not want his disciples to have any

fear concerning it, neither to go about it secretly nor deceitfully. He wants it proclaimed so publicly that even the sun in the heavens, yea, the forests and stones might hear it; if they had ears. Christ thus sends forth, not a decree to stir up rebellion in the world, or to overthrow the legal power of kings, princes or other temporal authority, but He simply puts His word and command into the mouths of the disciples that they may carry into effect His own power by their speech and ministry.

They shall speak not of worldly institutions, but how we may be reconciled to God; how redeemed from sin, death and all evil, and be saved, obtaining everlasting righteousness, life and glory. Christ gives it a worthy name, calling it gospel preaching—evangelizing preaching. For the word "gospel" means a new message—a good message.

What Has To Be Faced in China

By MISS HESSIE NEWCOMBE, of the C.E.Z.M.S.

Reprinted from "Our Onward Way," by permission.

WHEN you go to China, what will you have to face? May God the Holy Spirit give me such an answer to this question as shall call forth more definite, believing prayer from those who are obliged to tarry at home, and cause those of us who are going forth to China to seek a deeper death to self and a fuller baptism of the love of Christ through the power of the Holy Spirit.

I dare say the thoughts of many as they read this question will turn at once to the outward and visible things we have to face—the dirt and discomfort, the strange, dreadful-looking dishes we have to eat, the contempt and ridicule we often meet with, the consciousness that we are living over a sleeping volcano, which, if God were to withdraw His restraining hand, might at any moment burst forth and destroy us all. But these things we share alike with the traveler and the merchant.

What has a missionary, just because he or she is a missionary, to face? You can sum it all up in two words—God and the devil. Let me speak of the latter first.

You will have to face the devil himself; you have actually dared to attack the very citadel of his kingdom, where he has reigned without a rival for thousands of years, and he will soon let you know and realize his presence and power as you have never felt it before. He will act, not only on the defensive, but on the offensive; he will at once lead the attack right against yourself, knowing that if he can only get you *hors de combat* he has gained his point. His first and supreme endeavor will be to get you out of fellowship with God, and therefore He will try so to absorb you in study or work that you will have little time for prayer or communion. Then he will whisper to you (perhaps even through the voice of one of God's children) that with overwrought nerves and physical weakness it is impossible to be kept from irritation and impatience, that these are the effects of the climate; and, how he rejoices if he can get you to believe this lie, this "Yea, hath God said, 'I will keep thee,' but thou shalt not be kept."

Then he will try to keep you from plunging right into the thick of the fight. He will try, if you live in the ports, to distract you by the so-called claims of society. Oh, that the apostle's words of solemn warning might ring in all our hearts, "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." Whoever we are, whether in the ports or up country, he is continually whispering, "Pity thyself" (Matt. 16: 22, margin); it costs too much to make yourself of no reputation, and as far as possible to take the form of a slave—yea, especially a poor Chinese slave. Satan knows well, from bitter experience, that it costs him too much to allow anyone to follow thus in the Master's footsteps without a determined opposition. You will have to face all the enemy's wiles to allure back to destruction those who have escaped from his net. You will have to see your Christian brothers and sisters falsely accused, tempted and tried in a thou-

sand ways. You will have to watch the awful struggle between light and darkness; yea, and if you are to prove true you must enter into the conflict with them. "Who is weak, and I am not weak? who is made to stumble, and I burn not?" "Who is sufficient for these things?"

But, just because you are face to face with the devil, *you must face* God; for sooner or later you will find, if haply you have not found it out at home long since, that you are *not* sufficient. But the great "I am" is a blank cheque which meets your every need. Nothing has impressed me more in this awful conflict than the equality of utter helplessness. I have seen the marvellous self-control of thought and word, which has become part of the very being, completely shattered by severe attacks of fever. Again there comes a time when the utter loneliness of the life sweeps over you; the human props on which you have rested are swept from beneath you; right in front of you is perhaps some tremendous difficulty, which you are powerless to meet. At times like these everything depends on whether we lay hold on the reality of the words we so lightly say, "I believe in God the Father Almighty." How I thank God now for the times of loneliness, when I proved what I had so often sung before:

"My Jesus Christ, my Lord, my God,
Thou, Thou art enough for me."

And how I thank Him, too, for the very mountains of difficulty which made me cast myself on His promises, which never fail! Our God hath delivered, doth deliver, "in whom we trust that He will yet deliver us."

Have I drawn the shadows too darkly? Oh, do not let us shrink from them; they only make the fellowship with Jesus Christ more precious real.

There is a joy in the life, yea, a joy too deep for words; a joy akin to the joy of heaven over one sinner that repenteth; above all, the joy of making the heart of Jesus glad, and looking forward to the joy of harvest, when we shall see the King in His beauty, when He shall see of the travail of His soul, and be satisfied.

The C. I. M. Prayer Union

Founded in 1893, in Toronto, this Union has extended its membership far round the world. Its purpose is to bring to the Mission, and thus to China, the blessing of definite, frequent and united prayer. Those who desire thus to be the Lord's "remembrancers" will be enrolled without fee and with no pledge other than a sincere intention to pray daily. The membership cards for 1915 are about to be sent out. On these cards will be specific requests for prayer for missionaries, native helpers, and native Christians. It will bear the illustration shown on page 163—a young Chinese colporteur at his work, earnestly offering the Word of God to an unbelieving fellow-countryman. This colporteur is a type of young men training in the Mission Bible Schools. Should we not pray for them as they so zealously work?

*One of the party murdered at Whasang, Fuhkien, August 1st, 1895.

In Perils of Robbers

163

By MISS C. SHAW, Lanchow, Kansu

Enroute to the far station of Lanchow, Kansu, Miss Shaw encountered "White Wolf's" brigands just before reaching Tsinchow, as briefly told in our August number. The following is her own story of her wonderful deliverance.

WITHOUT any warning the brigands came upon us. For nearly two days they kept coming all the time, in bands of seven or eight. They were anything but desirable company; their conversation for the greater part was recapitulating for my benefit the awful atrocities they committed at the various places they visited. They told me that they had just come from Tsinchow (a fact), but that they had burned it to the ground, both chapels burned, and hinted that the foreigners were killed. As a matter of fact, neither of the chapels had been visited, and only a small portion of the city burned, but of course I did not know that then. On several occasions they threatened to shoot me—once I thought that no power on earth could save me from being shot. I had no fear, none whatever. The Lord took away all fear of man; that fact alone saved me. A gun was held at my heart, and I was told that I would immediately be shot. I prayed the Father to help me speak, and He put His words into my mouth. So I just gave them this answer. I said, "You may shoot me, but you cannot harm me; you will harm yourself far more. As soon as you shoot me my spirit will go straight to heaven. Heaven is a happy, happy place; but if you shoot me you will be a murderer, and no murderer can enter heaven. If you don't repent, you must certainly go to hell. If you repent now God is willing to forgive all your sins. He is able to save you." Here I was interrupted, but instead of being shot, the question was asked, "Why are you not afraid? You are all alone, and I mean to shoot you." "You mistake,"

I said, "I am not alone; my Father is with me; I am His child, and He will not allow any harm to come nigh me." "Where is He? I can't see Him." "No," I said, "He is a Spirit; but if you were His, you would know He is here. Do you know He loves you, and if you are willing—" but I never finished. The man picked up his gun, opened the door (which he had previously bolted), and walked out. On several occasions that night and the next day the Word of the Lord was my shield. When I felt the strain getting beyond



A CHINESE COLPORTEUR

my strength at any time, I just took up my Chinese Bible, and began to preach to them Christ. The very mention of the name of Christ seemed to make them

uneasy; they would fidget a while, and then abruptly leave.

It is needless to say, I am sure, that they relieved me of all my silver, and almost everything that was of value among my possessions. One basket of Chinese wearing apparel they did not open, so I had plenty of the necessities, and the rest my Father will supply when needed. A number of things He has already supplied. I forgot to mention that during the night I was, shall I say, honored with a visit from "Peh Lang" (the "White Wolf") himself; he spoke a few words to me, and apologized for his men's behavior, but he did not offer to make things any the less painful for me. Well, early the next morning we determined to get away; all the chair bearers had fled at the first sound of trouble, so there was nothing for me to do but to leave my chair and walk. So we started off without having anything to eat for two days and nights, except for breakfast the first morning before the thieves arrived. We were unable to get anything, because the Wolf had just come along that way; the people had all fled from their homes to the hills. We were walking for two days, and all that time were only able to get food once. I had a tin of biscuits in my basket, and wondered if it were possible to boil some water. I mentioned it to my servant; but he shook his head, and said it was impossible to make a fire. I remembered I had a small wooden box in which my lamp was packed, so I instructed my servant to get it out and use it for firewood. One of them had matches. Then I hunted in my food basket, and found that there was a nice large piece of currant cake besides the biscuits, so we sat down and ate all we had; then, feeling that we were not quite so hungry, went on again. All along the way we were met by traces of the thieves' fiendish work—men, horses, cattle, sheep, dogs, lying dead by the roadside. At the end of the second day we were pleased to reach Tsinchow, and to find things here so much better than we were led to expect. Of the awful doings in this place I will not write. I have told you all the horrible side of this experience first. I want to show you a little of the other side now. First, I want to say how I thank God for His grace and strength given to my Christian servant during this time. Mr. Chang is his name. All through those trying days he stood by me, only staying away when threatened by death, and then more on my account than his own, for he fully realized the difficulty of my position. He proved himself to be a true and faithful friend. Now, after more than a month all the horrid part of that experience has past, but the precious experience of my Father's gracious presence, His near presence, standing by me, meeting for me every need, for weakness giving strength—that most glorious experience will never pass from me.

Men are convinced more quickly and certainly by what they see than by what they hear. It is not, "Let your lips speak," but, "Let your light shine." The living epistle is not known and heard of all men, but known and read.—*Mattie D. Babcock.*

James J. Meadows

In Loving Memory of the Senior Member of the C.I.M.

By MARSHALL BROOMHALL, M.A.

MR. J. J. Meadows, the senior member of the C.I.M., after more than fifty-two years in China, died on Saturday, September 12th, in the 80th year of his age. His association with Mr. Hudson Taylor dates back to three years before the formation of the Mission, and he, with the Rev. J. W. Stevenson, are the only workers who joined the work before the sailing of the "Lammermuir" party who have been spared to live to see the Mission's Jubilee Year.

James Meadows was born in Norwich on September 1st, 1835. He was converted to God at Perth when about twenty years of age, during the early days of the great revival. Subsequently he settled in Barnsley, Yorkshire, where he resided with a married sister, and here he became acquainted with a Mr. Henry Bell, at one time a class leader among the Wesleyan Methodists, though afterwards associated with the United Methodist Free Church. Mr. Bell introduced him to Mr. James Taylor, father of Hudson Taylor, and thus he early became acquainted with the spiritual need and claims of China.

In the year 1860, Mr. Hudson Taylor wrote from China to his father: "Do you know any earnest, devoted young men, desirous of serving God in China, who, not wishing for more than their actual support, would be willing to come and labor here?" This call became known to Mr. Meadows, and was pressed home upon him by Mr. Bell by the direct question: "Why not go to China?" Not many days later Mr. Meadows, when quietly praying for guidance, heard as it were a voice saying quite loudly: "Go, and the Lord be with thee." Thus assured of God's call, he offered himself to Mr. Taylor, with the result that early in 1862 he and his young bride sailed for the far East in the tea clipper "Challenger," Shanghai being reached on May 24th, 1862.

The early years of Mr. Meadows' life in China were devoted to arduous pioneering work, during which time he endured many hardships and even violence at the hands of the people. In 1867 he was robbed in the city of Taichow, during the first attempt to open that city, where he had been compelled to seek shelter for the night in a Taoist temple. In 1869, when he was instrumental in opening Anking, the capital of Anhwei, he and his wife were badly rioted,

while in 1874 he and Dr. Douthwaite, whom he was instrumental in calling to China, were rioted at Huchowfu. Undeterred by these trials, which were only some of the many painful experiences of these early years, Mr. Meadows quietly and steadily pursued his course.

In 1874 he took over the work at Shaohingfu, intending merely to relieve Mr. Stevenson during his fur-

lough, but from that time onward Shaohingfu became Mr. Meadows' station. With only an occasional summer holiday, and with only two furloughs—one in 1872 and the second in 1894—during his more than fifty-two years in China, he patiently labored on in the regular visitation of the out-stations, the evangelization of the people in the street chapel or countryside, in the superintendence of colporteurs, and the other varied forms of missionary routine.

When Mr. Meadows took over the

charge of the work at Shaohingfu there were forty-two communicants. Forty years later he was able to look back and thank God that no fewer than 788 persons had confessed their faith in Christ by baptism at that one station alone.

With the growth and development of the work in Chekiang, Mr. Meadows, as senior worker, was appointed Superintendent of the C.I.M. work in the province, and as such he became a member of the China Council. This post he has held with the growing love and esteem of his brethren for the greater part of thirty years.

Mr. Meadows was twice married, his first wife dying shortly after their first arrival in China; his second wife, the beloved mother of the family, died in 1890 during an epidemic of influenza, leaving one son and three daughters. The son is engaged in business in Hongkong, while the three daughters, who have been the comfort and solace of their father's old age, have for many years been working as members of the Mission.

The city of Shaohingfu, in which Mr. Meadows spent the greater part of his life, has a population of some four hundred thousand persons, and the circuit of the city walls is, roughly speaking, fourteen miles. One undertaking dear to his heart was the placing of a copy of the New Testament or Bible in the home of every well-to-do man in this important prefectural



THE LATE JAMES J. MEADOWS (AT READER'S RIGHT), SENIOR MEMBER OF THE C. I. M. AT THE TIME OF HIS DEATH, SEPTEMBER 12, 1914, REV. J. HUDSON TAYLOR (CENTRE), AND REV. J. W. STEVENSON (LEFT) COMPLETE THE GROUP, WHICH WAS TAKEN IN 1905. MR. STEVENSON IS NOW THE ONLY REMAINING MEMBER OF THE MISSION WHO JOINED THE WORK BEFORE THE SAILING OF THE "LAMMERMUIR" PARTY IN 1866

city, the better classes being so much more difficult to reach than the poor. The obstacles in the way of this task were many, not the least of which was to get the book past the gate-keeper. The work was, however, undertaken, and was to a large extent carried through successfully.

In the summer of 1913, Mr. Meadows' health began to fail, and after twelve months of suffering, patiently and nobly borne, he passed in to see the King on Saturday, September 12th. In a letter written not many days before he died, he said: "Were it not I believe with my whole heart that God is love, and that He has all along treated me lovingly, I would find it hard sometimes to accept the words 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.' It seems hard at times to believe this without wavering; yet in my heart of hearts, I believe He really does thus pity His children. Have not I had a long and full experience of His mighty love? How tenderly He has led me through this China wilderness! He is coming soon to take me to Glory. Since the outbreak of the great European war I have been

longing night and day that the Lord Himself would descend from heaven with a shout, with the voice of the archangel, and with the trump of God. I long to hear the trump of God, and it will not be long now I hope." Mr. Meadows was a man of simple and childlike faith, with a firm and constant belief in the power of the Gospel. He manifested a deep and quiet attachment to the person of the Lord Jesus as his savior and friend. To the end he maintained his fervor and devotion to the simple proclamation of the Gospel as the power of God to salvation to all who believe, and nothing pleased him more than personally dealing with inquirers or candidates for baptism.

As a superintendent, he endeared himself to his younger brethren, showing a friendly sympathy and interest in all their personal and individual trials, and though never burdened with much of this world's goods, delighted in generosity. His removal from our midst means the breaking of another link with the beginnings of our work, but the forging of another bond with that better country to which our eyes look with increasing expectancy.

Carrying the Word to Villages of North China

Extracts from the diary of MR. JOHN FALLS, Kih sien, Shansi

WE got away Wednesday, September 16th, at 9 a.m., accompanied by Wang and Chang. The latter is a Christian who asked that he might come with us to help carry the things. Wang and I had a donkey each. After ten li across the plain, the country begins to rise towards the mountains, and by noon we were well into the foot hills. We reached Purple Valley at 12.30 and went at once to the "All Friendship Inn." (In order to avoid the difficulty of Chinese names, I have translated most of them). Towards the cool of the evening we went out and spent an hour and three quarters on the street preaching and selling our books and distributing our tracts, both to by-standers and from house to house. We sold twenty-seven Gospels.

We all roomed together. As I had been in these inns before, I had prepared myself by bringing a camp bed, so was comfortable enough during the night, but my two companions on the kang fared badly, for reasons known to all who itinerate in interior China!

Thursday 17th. We left Purple Valley at 5.30 a.m., rounded the familiar cliff at the south end of the town and were immediately in the open country which, on account of the plentiful rains of the past summer, looked unusually beautiful. After having crossed the river three or four times in the course of our windings, we reached North Pass shortly after noon. The scenery changed here, for North Pass is situated in the midst of very rugged, rock-strewn hills, and is the centre of a poor agricultural district. As we neared this place we met three travelers from north Anhwei, who had come these several hundred miles by horse, rail and foot. They were glad to receive the tracts and went on their way reading them.

North Pass did not look at all promising from the colporteur's point of view, but for all that we sold fifteen copies of the Gospel with suitable tracts, and we had an attentive audience at the inn door, as well

as several smaller groups on other parts of the street. By way of introduction I spoke of some of their deities, at the same time remarking to the men (they were all men in the audience) that I did not think they believed in these gods very much, for I so seldom saw a man go to a temple in China. They smiled, and the two or three whom I directly questioned admitted that they had not been to any temple this year. This is not to say that men do not worship the gods. It is open to the people to put up the image of any favorite deity in their houses, and it is customary to burn incense to them on the first and fifteenth of every moon, but this worship of false gods is a lifeless formality. We went on to warn them about forsaking the true God, "Who giveth to all, life and breath and all things."

Friday, 18th. Rain began to fall as we were preparing to leave for the villages in the mountains off the main road, so we were detained in the town. Some visitors came to us in the inn and we did some speaking on the street. We got our paste brush to work again and put up several large posters with Scripture texts.

Saturday, 19th. We started out after breakfast for the East Phoenix Valley. Being at a much higher altitude, in the early morning we needed all our clothes and more. This is the extreme southern border of Kih sien. We stopped for dinner at the village store in Front Hamlet and met some intelligent people. Mr. Hu, the proprietor, who had been to the city and had had medicine from Mr. Wang's brother, showed himself very friendly. Then, on our way up the valley we overtook a young lad belonging to Small Hamlet, who accompanied us to the Rear Hamlet and then led the way to his own village. We were glad of the boy's introduction as at nightfall, there being no inn for miles, we had to seek a lodging in the village in someone's home. We spoke to the people in the small

square while they discussed who should take us in. After about half an hour it was decided that a Mr. Yen should lodge us and provide all that we needed. Fortunately, it is always permissible to give a present of money for entertainment in China, and so both we and our kind hosts are saved much embarrassment.

The seven villages we passed through to-day are all small. As one man remarked, "You will see many rocks but few people." From the number who say they cannot read, ignorance seems to prevail. Certainly a large number are illiterate and some are afraid to receive our free tracts. There is a great need here for regular visits by good Chinese helpers.

Sunday, 20th. Leaving Small Hamlet after speaking to the people again and going through the village from house to house, giving our tracts to as many as would receive them, we were directed to the next place, Pillar Hill, and were accompanied by a stonemason from Chinchow. We had to cross a range to get to this place and the road was very steep and difficult; in some places there was no road at all. Not many could read in Pillar Hill, but we left our books with

such as could, and explained our object in coming to them. As eleven o'clock came and went it seemed strange to us not to be having our usual Sunday meeting, so we sat down in a quiet part of the valley and had our Bible reading and prayer.

Another two miles or so brought us to Bamboo Farm, a group of homes on the hillside, where we had a very

dispute it, we opened the window and spent a good night. After breakfast we came on down the valley to Tang River. This is a much larger and better built village than any that we have visited farther up in the inner hills, there being about seventy families. In answer to the commanding peals of our new gong, quite a crowd of men soon collected before us, with small groups of women and girls on the several doorsteps near by. We sat down on the mill stone and told them the good news of Christ as simply as we possibly could in our usual conversational way. We were very much encouraged by our reception and the good response when we brought out our books, selling about ten Gospels. With these we gave away small explanatory books and the new and ever-welcome "pictorial portions." There certainly seems to be a good opening for the Gospel in Tang River.

On Wednesday, 23rd, we visited two villages. The first, Rang Valley, is half way up the mountain to the west of North Pass, and to reach the other, Stone Buddha Cave, we had to scale the remaining half and descend part way on the other side. Some parts of our road to-day have been like a stone stair, only much rougher, but the Shansi donkeys are careful and sure-footed little beasts and we have many a time been amazed at what they will do. They take the narrow track around the brink of a two hundred foot precipice with composure. On the stairlike places

pleasant visit. A Mr. Hsu received us and gave us our lunch, and he and another elderly gentleman were very glad to hear our message and receive our books. We left at 3 p.m. for Level Ridge. Here there did not seem to be a solitary man at home, all were in the fields or with the sheep and cattle, and the women seemed afraid to come out. We pushed some books under the door of the place where the village affairs are transacted and were preparing to leave when we met a Mr. Li and his son just taking a couple of animals to water. They listened with more than the usual interest to what we had to tell them, and afterwards bought a copy of "The Guide to Heaven," as well as Mark and Acts.

Tuesday, 22nd. We spent last night in Mountain Temple. Had a room to ourselves so, as no one could

they often have to descend by little leaps. Stone Buddha Cave I had often heard of before, but never until to-day had the opportunity of visiting it. It is like a city set on an hill and we sighted it a long way off, perched on a prominent rocky ridge and built tier above tier, in seven or eight terraces. It is the most remarkable looking village I have seen in Shansi. It is composed entirely of built caves, stone and mud being the materials used, and one has to ascend from one terrace to another by alleys and steps between the houses. We saw from a little distance the shrine in which the stone Buddha reposes, and Chang ran along the rock path and had a peep at it. I had seen stone Buddhas before, so did not go over to view this one. It has one advantage over many of its companions which are meeting with scant ceremony in China at



MISS ROSE M. LINDESTROM, ACCEPTED FOR SERVICE IN CHINA AUGUST 4TH, 1914, AND SAILED FOR CHINA NOVEMBER 17TH



MISS EDNA M. LARSEN, ACCEPTED FOR SERVICE IN CHINA JUNE 2ND, 1914, AND SAILED FOR CHINA NOVEMBER 17TH

the present time,—it cannot be ejected from its niche in the hillside, for it has been carved in the solid rock! The whole country we have been traveling through this week is a stone region. The roads and bridges are of stone, the roofs and walls are stone, coops and kennels, horse troughs and even beds are made of stone, but worse than all, their gods are stone and their hearts are stone! "O God, take away the stony heart out of their flesh and give them an heart of flesh!"

We sought out the village schoolmaster in Buddha Cave and had a long talk with him, but, although he claimed to know much about our Scriptures, we found him to be in the densest ignorance about the one true God and our Savior. Nor did he wish to learn anything. Though we offered him books free in as kind a way as we could, he refused them. It turned out that he was lost in the mazes of the "E King," one of the "Five Classics," a book that is acknowledged not one in a thousand of the literati understands, but containing the "Eight Diagrams" which geomancers and others use for all kinds of augury and divination. However, when we caught sight of the teacher's cheap, unwholesome looking opium pipe lying on the kang, we concluded that that was his idol rather than the "E King."

In the afternoon we were asked by a man who had heard the Gospel years ago, to go and see some of his people who were sick. We found four down in one house. The rooms were very dark and ill-ventilated

and all four had fever. It is most likely the deadly typhus they are suffering from.

Thursday, 24th. I sent Chang back for more Gospels. I have been working in North Pass to-day, and Wang kindly volunteered to go out alone to the three other villages in the south-west corner which we failed to get to yesterday. I hired a man to act as guide for him and to carry the gong. They returned about 3 p.m., having visited two villages and two small hamlets.

This itineration was continued for another five days but space will not permit of my writing any more. It is the beginning of an effort which we hope, by the Lord's help, to be able to finish before the end of the coming winter. Our object is to leave some testimony for Christ in every one of the hitherto unreached towns and villages of Kih sien, and to do this as quickly as possible, so that, while we are doing the more centralized work nearer home, these remote places shall not be left totally in the dark. The Lord has provided us with sufficient books and tracts, and we feel it is our duty to do this at once. We ask for your prayers.

You will all be glad to know that five more were baptized in Sukow on the 6th of September. We had three days of very helpful meetings at the same time, when Mr. Knight from Pingyangfu station gave the addresses. Some of the inquirers in Kih sien are also giving us great encouragement, and some of them should be received into fellowship this year.

Our Shanghai Letter

BY MR. JAMES STARK, Secretary of the China Council

SINCE the date of my last letter (September 2nd) three hundred and seventy-five baptisms have been reported, bringing the total already recorded for this year up to 3,335. Thus we require only a further 911 converts to complete 50,000 baptized from the commencement of the work, and these we have every reason to believe that God will give us before the Mission celebrates its Jubilee.

To-day we had the pleasure of welcoming from England Drs. F. A. M. Nelson and D. M. Gibson, and before this month closes Dr. Robert Parry should be with us. We are thankful to God for His gracious response to our prayers for medical reinforcements.

As was to be expected, the international situation in Europe and the operations of Japan against Tsingtao have given rise to a good many rumors in different parts of the country; but peace and order happily are being maintained, and the Central Government seems to be taking precautionary measures to secure the safety of missionaries in inland cities.

The health of the Mission as a whole is at present good, the only cases of illness known to us being that of Mr. Lewis Jones, who is suffering from either typhus or malarial fever at Hankow; that of Mr. Wupperfeld, who has had a serious breakdown at Kaihsien as the result of overwork, and that of Mr. T. G. Willett, who has been confined to bed here for the last three weeks with fever, which in the Doctor's opinion is rheumatic in its origin.

Miss J. R. Anderson reports a destructive fire in

Kweiki, one of the principal streets being in ruins as the result, and a number of the panic stricken inhabitants burned to death. Only one Christian suffered loss.

From Miss Isabel Smith we learn that there has been a terrible flood in Shucheng, Anhwei, causing great loss of life and damage to property, the whole of the front part of the Mission premises having completely collapsed. The loss to the Mission has not been great, as the house was a rented one, but the furniture belonging to the ladies, who happily were absent at the time, was destroyed. Nearly all the Christians have suffered, indeed only three of them have had their homes left to them, the others having been swept away. We have been able to send a small sum of money for the relief of distress, but it will not go far. The cause of the flood seems to be rather obscure, and it is thought may have been due to a cloud burst.

In the north of Kiangsu famine conditions are again threatened owing to floods. Miss Saltmarsh, writing from Tsingkiangpu on the 30th September, says that crops in low-lying districts along the course of the Grand Canal have been utterly ruined, though on the higher levels there is a possibility of a partial autumn harvest being reaped.

A few gleanings from recent correspondence received from the field will, I think, be of interest to you. Mr. P. C. Mather, writing from Tihwafu in the New Dominion, mentions that every weekday Mr.

Hunter and he go out together for three or four hours, preaching the Gospel and selling Scripture portions and other Christian literature, when they always secure a good audience and a respectful hearing for their message. Their sales for the month of July realized 1,332 cash. Of the twelve people who regularly attend the Sunday service four or five are believed to have a real trust in the Lord. Mr. Mather is very happy in his new sphere of service, and will value prayer for himself and his fellow worker at their remote station.

From the capital of Kansu, Dr. G. E. King writes:—

"Lanchow seems to be the strategic centre of the Province from a missionary point of view, as well as geographically and politically. It is clear that it is the first place for hospital work to be carried on, if intended to reach all sections of the population. Yet there are special difficulties in working here, e.g., the 'floating' character of the population, so many of whom are from other provinces and districts for business purposes and then go home again. Merchants are largely Shansi or Shensi men; artisans from Szechwan are numerous; soldiers come from Honan, Chihli Shantung, and the Moslems from Hochow, coolies from Tsinchow seem specially numerous. Again there appears to be abundance of money and work, with the result that there is quite a marked difficulty in getting suitable servants to stay with us, and in obtaining helpers for different branches of the work. A further difficulty is found in the character of the people, who have largely the city view of pride and deceitfulness. The country round Lanchow is, I believe, much more sparsely populated than is the case in certain other districts, though this I have had little opportunity to observe at first hand. There is, however, a great harvest here I believe, had we the laborers, Chinese especially, to reap it. Oh that we may 'bring sharp sickles with us that we may have a share in the harvest!' I mention these points to invite your prayers accordingly."

The following extract from a letter from Miss A. Garland, gives a glimpse into the women's work in the district of Tsinchow. Our sister says:—

"I have just returned from a visit to Wukiachwang, one of our out-stations. There are over thirty baptized Christians there, six of whom are women. We had two meetings each day for women only for the study of the Scriptures and prayer. At first the women were rather nervous, but as time went on the numbers increased until over twenty attended. Seven of the regular comers were young women, able to read and study the Old as well as the New Testament. I greatly enjoyed giving the Word to such intelligent, bright, Christian women, several of whom are candidates for baptism. I trust they will come into the Church by and by, though hindered now from various causes. These women were mostly well-to-do, and I was very glad indeed to hear some of the older ones talking among themselves of the possibility of going to a village near by to preach the Gospel to the women there. I hope that they may have the courage to do so."

Mr. Emil Johnson writing from Paotowchen, Shansi, on the 10th September, reports the baptism of three men and two women. Among those who thus made public confession of their faith was a Colonel Chao Sheo-u, who had previously given a clear testimony concerning his belief in Christ. His first contact with Christianity was when as a boy of eleven he was taken out by a relative to have a walk in the city of Taiyuanfu. They came across an immense crowd of people to whom books were being distributed by foreigners. The boy was lifted up by his relative, so that he might see what was going on, and was noticed by the missionary, Dr. Edwards, who spoke a few cheering words to him and presented him with a copy of the Scriptures. Mr. Johnson writes:—"Since that

time the Lord has gradually drawn Chao to Himself, and has wonderfully helped him through the Satan-devised obstacles which have blocked his path to becoming a follower of the lowly Jesus. Another was a cadet, and is a very bright Christian young man. The third is a soldier, who has an interesting story to tell about his first impression of the Gospel. He had previously been helped onward by Mr. Green, at Hwailu, of whom he speaks very highly."

Mr. W. Englund reports series of special meetings at two of the out-stations of Lantien in Shensi. At one of these places the meetings were continued for seven days, and our brother says:—

"The Lord gave us and the church a mighty blessing. There was weeping, praying, confession and forgiving of old grudges. The church was stirred as it has not been for several years. There are now twenty-four members, and they volunteered no less than five hundred days for the preaching of the Gospel after the harvest is over, or part of it, for the erection of a new church building, if plans for the same can be carried out. A large number of families at that centre have put away their idols; but many of them have not yet become real followers of Christ. That the Spirit may gain victory in their hearts is our prayer. At the other out-station, which was opened this year, there are now eight church members, meeting in a rented building. The gatherings lasted four days and were blessed by the powerful presence of the Holy Spirit. Besides chapel rent, the Christians there now subscribed money for benches and furniture, and promised over one hundred days of voluntary preaching. An old sturdy vegetarian, who had for some time been under the influence of the Gospel, came forward one evening and asked for prayer on his behalf. The next morning he cleared his ancestral shrine of all idolatry, and enjoyed a breakfast with his family as he had not done for many years. They all rejoiced that his 'mouth was opened again,' as they call it, and the pleasure at his being able to partake of such food as he had not dared to eat for so long was as great on his part as theirs. He is a good man with a splendid reputation among his neighbors."

Mr. Darlington, in a letter dated Wanhhsien, September 28th, writes:—

"You will be pleased to hear that the work at this centre continues to show signs of encouragement. During the hot summer months our Sunday congregations never flagged, and a new interest seems to have taken hold of our people. The evangelistic work, of which we have done a great deal this year, is producing a harvest here and there. Seventeen thousand Scripture portions have, this year, been sold in our city from house to house and to passers-by, and from this we should see very definite results. Some days ago we took advantage of the local 'huang hwei,' or Imperial Festival, as an opportunity for evangelistic effort. We marched through the city each morning, making several stands for open air meetings en route. During the afternoons and evenings we had preaching in our street chapel, and large crowds gathered to listen to the Gospel. My wife had similar meetings for women, and was greatly encouraged by their exceptional willingness to hear her message. On the 3rd of the 7th moon we had a collection toward the expenses of our Evangelistic Band, and the Chinese gave 23,000 cash."

The following extract from a letter recently received from Mr. E. T. Bannan, of Changteh, Hunan, is of special interest. He writes:—

"During a visit to Sun Mountain in the early part of the year, I presented the priest in the temple there with a copy of the New Testament, and while we were on the mountain Mr. Windsor and I had several interesting talks with him. A short time before our return to Changteh he mentioned in the course of conversation two verses which had impressed him very much in reading through the Testament, one being, 'Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.' The other was from the passage which tells of the

cleansing of the temple, 'My house shall be called the house of prayer, but ye have made it a den of thieves.' This he spiritualized and applied to the individual soul, comparing man's heart to the temple. Since our return to Changteh he has been to see me, and asked for, and received, a copy of the Old Testament. Will you please pray that he may be

led to study it, and that the entrance of the Word will give him light. It is interesting to recall the fact that the temple in question is the one in which Hsiao Chi-shan (whose conversion is recorded in the pamphlet 'A Chinese Saint,' written by the late Mr. Clinton) resided when he first heard the Gospel."

A Growing Bible School

Report by MR. W. S. HORNE, of the Burrows' Memorial Bible School, Nanchang, Kiangsi

WE are thankful to be able to report that this term the school has been full, and if anything, a little on the overflow, as some of the men have had to occupy downstairs rooms.

The students all came eager for the work. Some had been praying for years that the Lord would open the way. One

bright young man testified at the opening exercises that he had been praying thus for over two years. When he first mentioned his desire to his family, they said, "There are twenty odd people in our family to eat rice, you are just old enough to begin to help bring in a little, we cannot give out for you any longer."

"I very much wanted to go," he continued, "so I prayed very earnestly and He heard my prayer. I was told that a man was hired to take my place on the farm, and thus the last hindrance was removed." Another said, "when I was passing through Nanchang some years ago, the Bible School was being built. I prayed that when it opened I might be allowed to come. Several students attended and finished the course, but my way was still closed. I kept praying and now, after four years, I praise the Lord I am here." Still another said that when he saw the foundations being laid, he had a strong desire for a better knowledge of the Bible and now after six years of prayer he is here full of praise to the Lord. Others told how the Lord opened up their way to attend the School. It was very encouraging to learn that so many men had been praying their way open to the Bible School. Let us hope they will continue to pray their way through the School.

The health of our students had been very good up to a few weeks ago, when several of them were taken with severe weakness, swollen feet and a loss of the free use of their limbs. The doctor told us they were suffering from "beri beri," which is epidemic in Nanchang at this time. It was thought best to let them

return home and close the School a little earlier.

Besides the regular evangelistic work done by the students, a special effort was made to reach some of the students in the Government Schools with Christian literature. One thousand packets of ten good Gospel tracts each were made up and given by our

men to these students, who received them courteously. Please pray for a blessing on these and also on tracts distributed among the Mohammedans of Nanchang.

In study, outlines of nearly all the books of the New Testament were given. Matthew, Acts, Romans and Ephesians were studied in detail, and many important doctrines developed

in these books. The training of Peter in the Gospels and his letters were made the subject of our morning devotions. Sunday evenings we went through the pastoral letters. In the examinations five had over 95%, four over 80%, and three over 70%. Two finished the course; one with honors. We thank all the dear friends for continued interest in prayer.

Monthly Notes

Departures.

October 20th, from Seattle, Mr. and Mrs. J. R. Muir and two children, for Shanghai.

October 22nd, from Montreal, Mr. and Mrs. J. Graham, for Liverpool.

November 17th, from Seattle, Miss Lena I. Weber, also Miss Edna L. Larsen and Miss Rose M. Lindstrom, for Shanghai.

Births.

September 3rd, at Kanchow, to Mr. and Mrs. Sinks, a daughter, Ethel Edia.

Deaths.

September 4th, at Kanchow, Ethel Edia Sinks.

September 29th, at Anping, Ernest Othniel Merian, aged ten and a half months, from dysentery.



THE NANCHANG BIBLE SCHOOL, 1914. ALL OF THESE YOUNG MEN ARE FROM THE PROVINCE OF KIANGSI. THEY REPRESENT DIFFERENT SECTIONS OF THAT PROVINCE AND ARE PREPARING FOR WORK IN CONNECTION WITH VARIOUS MISSION STATIONS

Editorial Notes

IT is with thankfulness to God that we report that Mr. Helmer, Sr., is slowly but steadily progressing towards recovery. Our brother is now able to be up for a portion of each day and he says he is beginning to feel once more like work. We thank all of the friends who have helped him by their prayers. Will such please continue to pray, that strength may be added to strength.

The Secretary of the World's Evangelical Alliance, the Rev. H. M. Gooch, has called our attention to the fact that the Doctrinal Basis of the Evangelical Tract Society, given in the May number of this paper, was derived from that of the Evangelical Alliance. Mr. Gooch also states that the Doctrinal Basis of the Alliance has been adopted by numerous societies and organizations in various parts of the world. We make this acknowledgement because it is due to the World's Evangelical Alliance.

We are reproducing this month the "Articles of Belief" of the Conference which was, for many years, held at Niagara-on-the-Lake. We do this because we think their reading will interest many who used to attend that Conference, and also because meditation upon them will be found most illuminating and strengthening. The "Articles" were written by Dr. James H. Brookes, and the force and breadth of his faith will be recognized in them. If any of our readers would like the "Articles" in tract form, they may obtain them by writing to the Moody Bible Institute, Institute Place, Chicago, Illinois.

In spite of all the world-wide confusion of these present days, the work in China is going on unhindered. The reports from the field which reach us indicate this. Besides this, there seems to be a real soul-saving work going on, as our monthly list of baptisms show. Will not friends plead with God to make this year, which is life-destroying elsewhere, a life-saving one in China? It seems as if it would be peculiarly glorifying to our Father in heaven if it might be so.

The following interesting note concerning the present spiritual development in China was published in the "Missionary Review of the World": "The total evangelical church-membership in the Republic of China is about 470,000. These Christians are served by 548 ordained Chinese pastors and 5,364 unordained workers. In addition, there are 4,712 Chinese Christian school-teachers, 1,789 Bible women, and 496 native assistants employed in hospitals, of which there are 235. Other Chinese workers in the evangelical churches bring the total of the Chinese staff up to 15,501. Leading in this work of Christianization and guiding the destinies of the Chinese Church are 5,452 foreign missionaries from America and Europe."

Those who have read General F. von Bernhardi's book have realized how easily the human spirit may come under the power of an able and dogmatic writer.

And such persons will quite understand how it is that militarism prevails in so many nations. For granting the author's premises, one is irresistibly borne along to his conclusions. If might is right, why should not might become dominant throughout the world? And since might is militarism, why should not armies and navies rule the nations of the earth? But is might right? This is the root question. Jesus said that it was not; and the inspired Peter and Paul. From eternity to eternity, right is right, and hence only right is might. And when this principle is established, Bernhardi's arguments, not only fall to the ground, but also appear to be the monstrous and satanic things which they are. In other words, Bernhardi has left out what God always puts in, the law of love. And it is this law which saves men from the brute and the devilish.

We cannot expect the world to be governed by Christian principles. At heart, it is always anti-Christian, and, however it may be temporarily influenced to the contrary, it only takes a suitable occasion to bring this fact to light. But we Christians are men of a different kind. We have been born from above. We are indwelt by the Holy Spirit. Our standing is in heavenly places. And the love of God has been shed abroad in our hearts by the Holy Ghost. Therefore, what we cannot expect of the world, we can expect of ourselves. And what we can expect of ourselves, we are under solemn obligation to demand of ourselves. And this, of all times, is the time when we should demand the manifestation of the fact that we are verily the sons of God. Our faces, the tones of our voices, our words, our acts should declare that in God there is peace and joy and love; that not all the world is at war; that not all men are men-haters; but that there are some on this old-time earth who follow the Lamb whithersoever He goeth, and who are ready to lay down their lives in service for all mankind, for friends and enemies alike.

"Behold your king;" (John 19:14). In England at the present time the Government is displaying electric signs, in order to secure volunteers for the new army; and upon them are these words: "Your king needs you." These signs may be seen in different places, standing out against the darkness of the night in commanding brilliance. And they are attracting not only the eyes but also the hearts of England's manhood. The thought that the king has a great need, that this can only be supplied by men, that to leave the call unheeded will be to imperil the throne, is constraining the loyal and the brave to pledge themselves, their fortunes and their lives to service on a foreign field and against a powerful foe. Nor does the enthusiasm thus developed ebb away when the letters of light have faded out of sight. Instead, the thought of service for the king continues to possess the soul, and it leads on to daring deed and sacrificial service, even, often, unto death. And all this is for an earthly sovereign. Oh, Christian, mark it; your King needs you! What will *your* answer be?

BAPTISMS.

Kansu—	
Lanchowfu	7
Liangchowfu	9
Pingliang	9
Shensi—	
Ingkiauei	9
Lantien out-stations	17
Shansi—	
Saratsi and out-station	9
Paotowchen	6
Tatungfu	3
Hunyuan and out-stations	50
Kih sien out-station	5
Yuwuchen	17
Luchenghsien	6
Fengchen	3
Linh sien	2
Luanfu out-stations	7
Ishih and out-stations	11
Yuncheng	9

Chihli—	
Hwailu and out-stations	43
Shantung—	
Ninghaichow out-station	2
Kiangsu—	
Yangchow	5
Szechwan—	
Sintientsi	8
Nanpu	21
Wanh sien	2
Kweichow—	
Kweiyang and out-station	9
Tsunyi	15
Anshunfu	4
Tuhshan	6
Anping and out-station	39
Yunnan—	
Kutsingfu	7
Tengyueh	1
Kiangsi—	
Anjen out-stations	11

Chekiang—	
Pingvaughsien	3
Lungchuan out-stations	16
Sungyang out-station	14
Yangchow	36
Ningpo	12
Tientai out-stations	3
Wenchow and out-stations	38
Pingyanghsien out-station	1
Pingvaughsien (Juian out-station)	15
Lungchuan	8
Yungkang out-station	5
Hunan—	
Changsha	2
Yuanchow	18
Taohwaping	2
	525
Previously reported (1914)...	2,858
Total	3,383

Monies acknowledged by Mission Receipts, November, 1914

PHILADELPHIA

MISSIONARY AND GENERAL PURPOSES				SPECIAL PURPOSES			
Date No.	Amount	Date No.	Amount	Date No.	Amount		
2-668....	\$ 5 00	21-704....	\$ 5 00	2-669....	\$ 5 00		
3-670....	16 95	705....	10 00	4-671*....	10 00		
4-672....	1 00	23-707....	2 00	6-677....	30 00		
673....	117 02	708(Int.)	+0 50	7-678....	100 00		
5-674....	2 50	709....	5 00	679....	15 00		
675....	25 00	716....	1 10	9-681....	5 00		
676....	50	717....	3 00	10-683....	3 00		
9-680....	416 66	24-718....	10 00	11-687....	4 40		
10-682....	30 00	25-719....	5 00	16-691....	5 00		
684....	3 00	720....	5 00	21-706....	65 00		
11-685....	3 00	721....	92	23-710....	15 00		
686....	5 00	722....	08	711....	15 00		
13-688....	52 00	723....	5 46	712....	5 60		
689....	5 00	724....	75	713....	10 00		
16-690....	5 00	27-725....	20 00	714....	15 00		
692....	5 00	726....	100 00	715....	15 00		
693....	1 00	30-728....	1 00	27-727**....	2 00		
694....	10 00	729....	4 50	30-730....	30 00		
695....	145 27	731....	2 00	737....	30 00		
696(Int.)	14 50	732....	3 00	738....	10 00		
17-697....	10 00	733....	2 00	739....	5 00		
698....	4 30	734....	5 00				
18-699....	1 00	735....	20 00				
19-700....	100 00	736....	10 00				
701....	40						
702....	18 50						
20-703....	1 10						
			\$1,260 01				

SUMMARY

From Philadelphia—			
For Missionary and General Purposes.	\$1,260 01		
For Special Purposes	394 40		
			\$1,654 41
From Toronto—			
For Missionary and General Purposes.	842 20		
For Special Purposes	669 00		
			1,511 20
			\$ 3,165 61
Previously acknowledged in 1914	61,254 64		
			\$64,420 25

TORONTO

MISSIONARY AND GENERAL PURPOSES				SPECIAL PURPOSES			
Date No.	Amount	Date No.	Amount	Date No.	Amount		
2-807....	\$ 1 00	18-852....	\$ 9 00	2-809....	\$ 2 00		
808....	5 00	853....	10 00	6-819....	5 00		
810....	50 00	854....	2 30	820....	30 00		
3-811....	2 40	19-855....	5 00	7-824....	5 00		
812....	25 00	857....	2 00	9-826....	25 00		
813....	200 00	20-858....	5 00	14-829....	25 00		
5-814....	2 00	861....	7 00	830....	32 00		
815....	2 50	862....	4 00	831....	2 00		
816....	3 00	863....	10 00	16-837....	10 00		
817....	25 00	21-865....	5 00	838....	25 00		
6-818....	13 53	867....	50 00	839....	30 00		
821....	15 00	868....	8 00	19-856....	10 00		
822....	25 00	869....	1 00	20-859....	25 00		
7-823....	10 00	870....	1 32	860....	10 00		
825....	5 00	24-872....	25 00	864....	30 00		
10-827....	10 00	873....	10 00	21-866....	40 00		
12-828....	5 00	874....	2 50	23-871....	7 00		
14-832....	50	875....	5 00	24-876....	350 00		
16-833....	5 00	25-877....	6 80	25-880....	6 00		
834....	5 00	878....	2 00				
835....	2 00	879....	26 00				\$669 00
836....	5 00	881....	20 00				
840....	25 00	26-882....	5 00				
841....	5 00	27-883....	10 00				
17-842....	5 00	884....	10 00				
843....	4 00	885(Anon.)	10 00				
844....	20 15	886....	10 00				
18-845....	10 00	28-887....	5 00				
846....	7 77	30-888....	10 00				
847....	10 00	889....	5 00				
848....	21 00	890....	1 00				
849....	9 00						
850....	15 00						
851....	10 43						
			\$842 20				

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